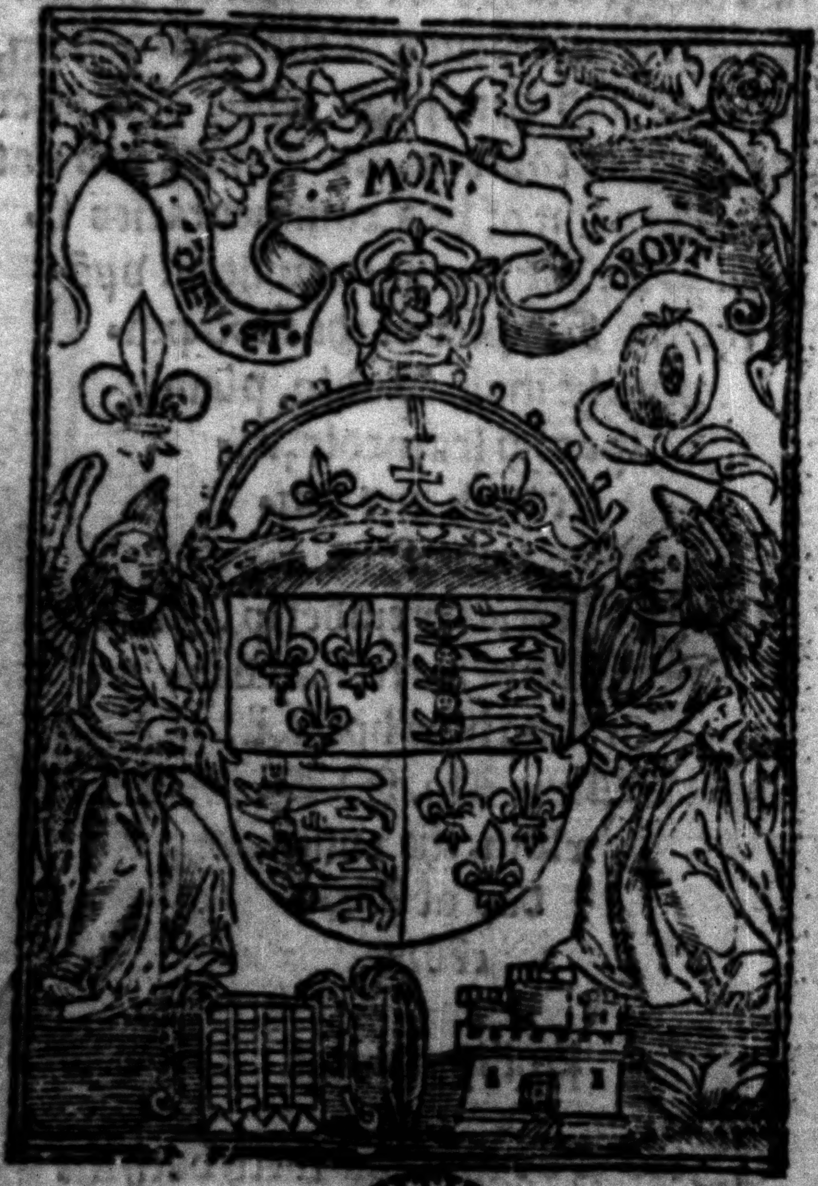
The minde

and iudgement of maiſter Fraũ-
ces Lambert of Auenna of the wyll of man,
declarynge and prouynge howe and after
what ſorte it is captyue and bonde, and not
free: taken out of hys commentaries v-
pon Oſee the Prophete, wherin vpõ
the .iiii. Chapter of the ſayd pro-
phet, he moſt Godly, plain
lye and learnedly, en-
treateth and wry-
teth of the
ſame, as hereafter euidẽtly ſhal ap
pere. Newelye trãſlated in-
to Engliſhe by N.L.
Anno Do. M.D.
xlviii. the xviii.
day of De-
cẽbre.

Philippians .ii.

¶ It is God that worketh both the
wil & the perfourmaunce.


DIEU ET MON DROYT

BRITISH MUSEUM

To the moſt

gratiouſe, and vertuouſe Ladye
Anne, doucheſſe of Somerſet. &c. Hyr moſt
faythfull and daylye Oratoure Nicholas
Leſſe, deſireth the ſwete bleſſing of god,
wyth a ioyfull and earneſte loue
to read hys worde and fo-
lowe the ſame.

What tyme my little worcke, entituled the iuſtificatiō of faith only, was in the handes of the Printer (moſte gentyl Ladye) it fortuned me to reade in a certayne expoſition, whyche Frances Lambert of Auenna dyd wryte vpon Oſee the Prophet, that the wyll of man naturally is captyue to ſinne (as the Apoſtle ryght wel witneſſeth ſayinge. He whyche doeth ſyn is the ſeruaunt of ſynne. There is not one iuſt mā, there is not one whyche ſeketh after God. All men haue erred & gone forth of the way and are altogither made vnprofitable. Ther is not one manne whych doeth good, no, not ſo muche as one) and alſo bonde frome doynge of any good thynge of it ſelfe, as witneſſeth the Apoſtle James with theſe wordꝭ

Euery good and perfecte gyfte is frome aboue, diſcendinge downe from the father of lyght, whyche article beynge very well diſcuſſed, and wyth the file and touchſtone of the ſcriptures proued and made playne: I thoughte it neceſſarie and expediente that it ſhoulde be broughte forthe of the Latin into oure vulgar tonge. Partlye bycauſe the contrarye erroure (that man hathe power to do good of hym ſelfe) beyng the doctrine of the Pappyſtes, of the Anabaptiſtes, & of the Pelagiãs, is ſo inueterated and roted in the ſtomakes of moſte men, that almoſte they can ſkante fynde in theyr herte to geue to God any parte of the praiſe of good worckes, but aſcribynge the worthynes thereof to theym ſelues, do make claime and title vnto heauẽ for theyr owne deſeruynges.

This errour hath cauſed them to forſake the workes preſcribed to vs of God, and to inuent newe worckes on their owne braine Thys erroure cauſed them to builde monaſteries, to go on pilgrimages, to ſet vp candels before ſtockes and ſtones, to make holy water and holye breade, to weare thys or that diſguiſed cote, to faſte thys or that preſcribed daye, to ſynge maſſes for the deade and quicke to make of the bleſſed ſupper of the Lord, a ſacrifice for the quicke & dead, to make of breade and wyne (as they moſte falſelye do affirme) the naturall fleſhe and bloude of oure ſauioure Jeſus Chriſte, and to be ſhorte to applye the mooſte fruitefull & benefitial fruites of hys paſſiō to the health of bruite beaſtes, as ſhepe oxen, and ſwyne, as wel as to the ſoule of man. Wher hadde they any of thys beggery in the ſcriptuers?

Thys is a foule and a deteſtable erroure whyche bringeth man into ſo many whyrlepoles of diſhonouring of God, that there is almoſt nothinge at all lefte vnto hym but a bare name of God, none otherwyſe then as they had vſed in times paſte to make kinges and quenes in maye games. Into ſo greate and palpable darckeneſſe are they fallen for theyr vnthankefulnes.

The ſeconde cauſe whyche moued me to the traunſlation of thys ſmale worke is, that thys erroure of fre wyl to do good in man, ſtandynge ſtyll and not remoued forthe of the hertes and conſciences of menne, the contrary Article for iuſtification by fayeth onely muſte nedes be infringed and broken. For if we do wel of our own propre ſtrēgth thē do our owne workes make vs good and rightuouſe, whiche is directlye contrarye to the ſcriptures, to the wordes of Chriſte ſayinge. No man can come to me, except my father drawe hym. Theſe wordes do declare that all men are alwaye ſo ſtubourne and ſo muche agaynſte God that excepte they be drawen, they can not come to Chriſt. Chriſt doeth ſaye alſo. Of thoſe whyche thou haſt geuen me, I haue not loſte one.

¶It foloweth therfore that god was the gyuer, & Chriſt the keper of thẽ. They were not the geuers nor the kepers of thẽ ſelues, no more then they were the callars of theim ſelues, what tyme that Peter & hys felowes at the callynge of Chriſte forſoke theyr ſhip and netes and folowed hym. But contrary wyſe if al menne be liars, as wytneſſeth the Apoſtle Paule. If all the imaginations of man from hys youthe be euyll, and nothing but ſynne, as it is wrytten in the Geneſe. vi. Chapte. then are we not made good, & rightuouſe by our dedes. Then muſt thys Article (by fayth onely we are iuſtified) ſtande faſte, that is to ſaye, for the confidence and ſure truſte whyche we haue in the promiſes of God for hys ſwete ſonne Jeſus Chriſtes ſake, by the whych ſonne we haue bouldnes and fre paſſage to come to god, as teacheth vs the Apoſtle Peter.

For ſo much therfore as theſe. ii. Articles. manne can worke any goodnes of hym ſelfe and the iuſtification of man frely, by fayeth only, are ſo faſte and nighe lincked togither that either they muſte boeth ſtande togither or boeth be deſtroyed and broken togyther: the people beinge I truſte (what with learned preachers, what wyth writers) ſuffitiētly inſtructed and taughte the waye of theyr iuſtification: I toke on me to traunſlate this into our mother tonge, and wyth like audacitie, as I dedicated the worcke of iuſtification vnto your moſte dearly beloued huſbāde my Lordes Protectours grace: ſo I haue bene ſo bolde to name youre grace a mooſte Godly mother & ſetter forth of this worcke vnder whoſe name it cometh abrode into the handes of the people, to whom nexte vnto God they ſhall yelde thankes for the fruite therof. Whoſe graces boeth togyther, I deſire the Lorde longe to preſerue with a ioyfull continuaunce, to the ſhynynge of his glorye, and ſettynge forthe of hys word, wyth increaſe of al Godlines therto correſpōdēt.

Amen.

Here in this worke (mooſt gentle reader) thou haſt ſet before thyne eyes the wil of man ſo playnely, ſo liuely that no Appelles coulde with al his craft in a table with his colours ſetfurth the phiſionomie of anye man lyke. Thou doſt perceiue and behold him in this boke, as he is in his owne propernature and kynde, altogether nakid, altogether myſerable, wretched, and bound. Not that there by thou ſhouldeſt thynke thy ſelf more at libertie to offend bycauſe thy wyl is bound and captiue: or elles that thou cāſt not choſe but offend: but that rather thyne owne wekenes and pouerte being knowen, thou ſholdeſt knowledge. prayſe and glorifie the myghtie and infinit power and ſtrength of the Lord, with the aboundaunt and plentifull fulnes of ryches in al goodnes, to whom only euery good gyft, and euery perfect gifte from heauen aboue, from the father of lyght is to be attributed ⁊ aſcribed as witneſſeth Ja.i. Thou muſt be alſo in this caſe lyke a man, which through long ſicknes is ſo feble and weeke, and brought ſo low: that he is not able to ſtand without a ſtaffe, fearynge to ſet his foote to the ground leaſt he ſhoulde fall doune, not able to ryſe agayne of hymſelfe without the helpe of another. This mā getteth to him a ſtaffe to ſtande vp or to go vp: or els he leueth on another mās arme which is ſtronger than he: and ſo goth furth by lytle and lytel euer fearing to fal. So doyng thou ſhalt not fal, nay though thou doſt ſtōble, or trippeſt a litle with thi fote, that is the carnal concupiſcēce of the fleſh, yet ſhalt thou not fal to the ground: the ſpirite of the Lord is ſo ſtrong, that he wyll holde the vp. But if thy ſtaffe be weake or rotten: or that man whom thou doſt truſt, be not altogether thy frynd: thou canſt not choſe but fall and that miſerably to thine vtter confuſion, with out another takyng compaſſion and pitie on the of his goodnes wyll come and take the vp. Lykewiſe is thy doyng whē thou doſt truſt and put thy confidence in thyne owne merites, in thyne owne workes, in thyne owne ſtrength, in thyne owne wit and power: thē is thy fall mooſt greateſt, when the truſte of thyne owne power ſemeth mooſt ſtrongeſt, and when thou art moſt inflamed wyth the loue of thy ſelfe, that is of thyne owne deades and workes, which are altogether fleſh if they be not wroughte, by the ſpirite of the Lord, the which ſpirite of the Lorde being in the, the Lord doeth make al thy wayes godly & ſtraight be fore his eyes, ſo that thi ſinne is not imputed to the, nor thou art not fleſhly, yea, though the fleſhe hath ſome pryckyng in the. For to the iuſt man the lawe is not made as witneſſeth Paul: that man I ſaye whoſe iuſtice is Chriſtes iuſtice, which alredy in his hert hath done al that thing which the law requireth not of hymſelf but by the power of the ſpirit of the Lord which worketh his wil in hym. What haſt thou (ſaith Paull) that thou haſt not receiued: if thou haſt receiued, wherfore, art thou proud of it as thoughe thou haſt not receiued it but as it were thyne owne of thy ſelf: For aſmuch then as al godlines is receiued: we muſt cōſider & cōfeſſe, that ther is a geuer in whoſe hande and power it dothe reſt, whether he wil geue it yea or nay, ſo that we muſt ſay, not vnto vs Lord, not to vs. but to thi name be glory & prayſe. What worke dyd Paull worke to optayne the fauoure of the Lorde, When he was moſt ſtrongeſt in perſecutiō and ſheddyng of the chriſtian bloud: ſodenly he was taken from hym ſelfe (that is to ſay) the Lord alterid hym of his owne goodnes and mere mercy his cruel affectiōs, and in the ſteade of the ſpirite of perſecution: he put in hym the ſpirite of mekenes, the ſpirit of loue, of preaching his glory, of preaching Jeſu Chriſt crucified, and in the ſteade of a perſecutour of Chriſt, he became a ſufferer for Chriſt. When Peter was moſt ſtronge to fyght wyth dente of ſworde as appered by his bolde and manly deades and great crakes, how ſodenly became he in the ſtead of a defẽder, a denier? And wher as he wold dye with Chriſt, he would not ſo much as once knowe hym, nay he denied him vtterly. Who did ſubdue the naughtie ſpirite of Paul when he was in his moſt rage & fury agaynſt the preachers of Chriſtes glory? Was it ani other, thã the power of the lord vnder whoſe fete all thynges are made ſubiect: yea, from the reaſonable to the vnreaſonable, as oxen and ſheepe. At the whiche tyme of perſecution, Paull was in durate becauſe he had not in hym the ſpirite of the Lord, and therefore he coulde not choſe but with al extremitie perſecute the lord as far as the fleſhe woulde geue hym leaue. The fleſh alway as Paul wytneſſeth reſyſtyng and ſtriuyng agaynſt the ſpirit. The cauſe then why that Paull had not the ſpirite of the Lord, was only the pleaſure of the Lord whiche taketh mercye on whom it pleaſeth him ſelfe. Paul myndyng nothing leſſe thã to be called, it pleaſed the Lorde to cal hym frõ diſhonour to honor, to the ſetting furth of his glory. Paull for this tyme of perſecution was indurate none otherwyſe than was Pharao in the perſecution of the children of Iſrael. If it had pleaſed the Lord to haue taken Paull as he dyd take Pharao, the one ſhulde haue periſhed as well as the other. Yf the Lord had lefte Peter in his deniall and ſtyll to hym ſelfe, if he had not loked on hym wyth the eye of fauoure, it had ben euyll with hym, as it was with Pharao. But to declare that all men are lyars, and God only true as the prophet ſaith The Lord take the ſpirit of ſtedfaſtnes and knowledgyng of God from hym: leauyng hym to hymſelfe, to fraylenes, to the verye counſel and motion of the fleſh, which fleſh had rather lyue a whyle and dye for euer, than to ſuffre a ſmal temporal death and al way after to lyue. Therfore, if any manne do fall, let not hym diſpayre, for the Lorde is merciful. It is not the fall whiche declareth induration, it is the contempte of the Lord, when thou doſt delyght in thy ſynne not fearyng the Lordes iudgement, that is a fearful token of induration. What canſt thou tel whether the Lorde wyl take the in this tyme of thy wyckednes and vnfaythfulnes yea or nay? as he dyd Pharao in the mydeſt of hys madnes? If he ſo doo what ſhall become of the? Thou canſt not denye but that he may, if it pleaſe hym ſo to doo.

Thou haſt a good cauſe therfore alway to fear and myſtruſt thy wayes, for thou arte altogether of thy ſelfe, fleſhe, thou canſt do nothyng of thy ſelfe but ſynne. And lykewyſe as the truſt of the mercy of God promyſed for Chriſtes ſake, whiche foloweth ſtreyghtway the hatred of vyce and ſynne with ful intent and purpoſe to liue after the wyll of the father, is a certayn token of election and of the fauour of God, wherin ſo long as thou doſte remayne and continue thou art ſure that thou art of the ryght ſort Euen ſo the loue to lyue vngodly, to wallow in all kynde of vyce, and to lye ſtyll in impuritie of lyfe, declareth to the that for that ſame ſeaſon thou art nothing eils than the chyld of wrath, curſſed of God, indurat as was Pharao. This is a good cauſe to make the to be alway in feare, to make the ſuſpect thyne owne ſelfe, and begyn to hate ſynne, the deuyl, and the fleſhe with al concupiſcence, then the ſpirit of God beginneth to worke his worke in the, to crucifie thi ſpiritual enemy in the and to ſubdue them in the. Then hath the Lord put a new his ſpirit into the, which before he dyd plucke frõ the, leauyng the to thyne owne ſtynckynge affections and carnal cõcupiſcences. What cauſed the proud heady and obſtinate Phariſes, that thei would not beleue in Chriſte, for al the myracles that he wrought. Thei beleued not in him, ſaith Chriſt in Jhon. xii. that the ſaiyng of Eſay the prophet might be fulfilled, whych he ſpake. Lord, who ſhal beleue our ſaiyng, and to whō is the arme of the Lorde declared. Therfore coulde not they beleue becauſe Eſay ſayth agayne, he hath blynded their eyes and hardened their hertes that they ſhuld not ſe with their eies and leaſt they ſhuld vnderſtand with their hertes. et c. So becauſe they were blynded the could not ſe. What thing can moue and ſtyrre vs to the loue of God, what thynge can ſetfurth the glory of God and his honour: more thā the perfit knowledge of this article whiche maketh hym a whole God, which ſetteth hym in his owne ſeat a highe which declareth him to be authoure & worker of al goodnes, he that doth both begyn and maketh an ende. Whych article I ſaye ſetteth mā in his owne place here in erth, naturally geuen to the earth, to al corruption both bodely and goſtly diſpoſed to doo nothyng of himſelf that is good. What thing to man is more neceſſary thē that doctryne whych teacheth hym howe he ſhall knowe when he is the ſōne of God and of the choſen ſort, that he may pray the Lorde to preſerue his ſpirit in him, wherbi he ſhal know which way he is the ſonne of the deuil & of out caſt furth of the fauour of God. Ther is nothing more neceſſary thā this. I would wyſh and deſyre wyth all my hert that all men would reade this boke with a godlye deſyre and entente, not to contention, and mayntenaunce of their lewde lyfe whoſe dampnation is iuſt: but to know God how ſtrong he is, howe myghtie a prynce he is howe good and mercyfull he is, on whoſe mercy all thyng dependeth, and to knowe mā, howe weake and how myſerable he is that he can do nothynge of hymſelfe, that he is the inſtrument of God to al goodnes and the inſtrument of the deuyll in al vyce and ſynne. The euyl and moſt iuſtly condempued perſonnes come to this boke, to fetche a lycenſe of ſynne to make their lyfe more lycentious, more diſſolute, to make them ſelfe more bolde in all kynde of vyce, moſt like to the ſpider & venemous worme which from the ſwete flowers doo drawe and ſucke furthe venym and poyſon. The vertuous and godlye diſpoſed, meane no thyng leſſe, they do gather hence all goodnes. Here fynde they a brydle to plucke in their vicious affections. Here fynd they the ſwete libertie of God and bondage of the deuyl deuel. Here do they learne their owne condemnation, and theyr ſaluation by Chriſt The fleſh taketh al thyng fleſhly and lyke itſelf. But therfore the faythful may not be depriued of theyr foode and ſuſtenaūce. Let vs therfore pray the Lorde to put in vs hys ſpirit: that it may be our guyde to al godlines and vertue, that we be none occation of ſlaūder to his worde, but that al our actes, dedes and al wrytinges, teachyng, reading and communicatiōs maye bee to edifie, to the ſettyng furth of his glory, to whom be honour and praiſe for euer and euer wythout ende.

So be it.

IN the declaration and expoſition of the holy ſcriptures both the olde and new:ther be many places whych can not be wel perceyued what they do meane,except the article of the wyll of man (whyche troubleth mens myndes very much) be made playne Propoſicion. and open (that is to ſay) whether a man can of him ſelfe perfourme and do any thynge which pertaineth to eternal felicitie and life euerlaſtyng yea or nay. As the kepyng and obſeruyng of the Lordes commaundementes. The whiche thynge to be declared and made playn.that it myght be perceyued of all men,that al men may know the truthe, therof,manye places of the ſcripture, but amõg al other,theſe places and texes of this Prophet do mooſt erneſtly requyre,and in ſpecially this verſe folowyng of the ſayde Prophet,that is to ſaye, The ſpirite hathe Oſee.iiij. v 19 bounde hym in hys wynges. For by theſe wordes it is euydent, as appereth by that which is written before in the ſayd chapiter That by this ſpirit is mẽt a reprobat mind and the vnderſtandyng or knoledge of the fleſh,which is the ſpirit of fornication.

Fyrſt of al therfore, before that I do take on me to interprete and declare my mynde in this matter I deſyre the gentle readers, that they would not thynke and coniecture that in the declaration hereof I do folowe the mynde and iudgement of many and diuers writers. But only the very mynd and ſence of the ſcripture, as nygh as I myghte and as it pleaſed Chriſt to geue me knowledge and vnderſtanding therin, not myniſhyng therby nor improuyng the iudgemẽtes of other chriſtian writers and doctours thoſe principally, which do cleaue and ſtike faſt to the true and pure word of God, whõ we alſo do couet for to immitate and folow And after whoſe godly myndes and iudgementes, we can geue and aſcribe nothynge to the wyl of man of hymſelfe, as we ſhall hereafter plentifully God willyng declare and ſhewe.

Furthermore, in diſcuſſyng of thys matter, I would be loth that men ſhuld thynke that I do runne hedlong into a thing which is depe, and far from all mens knowledge (as they ſay) and therfore not neceſſarye to be knowne. Which thyng I do for none other cauſe, but to ſearch furth the truth and alſo to ſatiſfie the myndes of thoſe whych are deſireous of the knowledge therof. For truely I can by no meanes alow, nay I cãnot but much diſalow and diſcommend the

manifolde

How neceſſary the knowledge of thys article is for all men.

manifolde contentions and reaſonynges in darcke and hyd matters, whyche are more mete (as ſome men do wryght) for the excellencie and profound depenes thereof, to be had in a godly reuerence, and to be committed to God, rather than with contentious and brablyng reaſonyng of euery man to be diſcuſſed. But as for this matter, it is no ſuch thyng, the knowledge wherof (that is whither the wyll of man be free or bonde) doth geue vs to vnderſtand and know, how weake we bee of our owne ſelfes howe we can dooe nothynge our ſelues, and contrary wiſe how meruelous, how myghtie, and howe ſtronge the Lorde is, whiche is not a voyde or an vnprofitable matter to be declared and ſet open to al mē. For this thing being opened, we do learne to perceiue and ſe, howe glorious and triumphant a Lord, the Lord is in vs, and howe brickel & miſerable we be on euery ſyde on our owne ſelfe.

The obiectiō of the papiſtes againſt the opening of this article.

The declaratiō of the wyl

Notwithſtanding al this, ther be many which do affyrme that it is not expediente ether to wryght or teach the people the knoledge of this article, and that for none other cauſe, but becauſe the carnal and fleſly people (as they think) do receyue hereby great occaſion, and as it were a large wyndowe made open to thē, for to practiſe and continue aue ſtyl in the deteſtable vyces and vngodly licencious kynd of liuynge. As thoughe ſuch perſons as are naghtie and lewdly diſpoſed, myght other do or thinke any thing otherwyſe than fleſlye and carnallye, yea, though this article were neuer ſpoken of to them. Or elles, as thoughe the declaration and openynge of this article ſhoulde bee the cauſe that the elected and godlye ſorte ſhould be pluckt and drawne therby frome the hand of the Lord and ſo through errour ſeduſed to periſh for euer, which is nothing ſo, for they whiche are gone from vs, were not of vs. Yf thei had bene of vs thei wold haue contynued wyth vs. As wytneſſeth i. Jhon the .ii. The Lord doth holde faſt the hertes of his elect, that they be not ſlaundered by the worde of his veritie.

of mã: geueth not occaſion of vyce, for the euyl perſons thereby wyl nnt bee the better: nor the good the worſe.

Such as theſe be, do teach, that al maner of men ought not tn know asmuch as we that are learned do know, & that we ought not tu diſcloſe, wherin and in what poynts the general counſayls haue erred. Becauſe (as they ſay) men ſhould not regarde, or eſteme the authoritie of the fathers the leſſe in thoſe thynges whych they haue wel ordeyned and made, foraſmuch as they haue in diuers thynges erred alſo. At whoſe errours they would that we ſhoulde wynke,

Another obiection.

Whether the errour of the fathers ought to be hyd yea or naye.

and

We mai not do euyll that good may come of it

and noiſe thẽ, nay moſt erneſtly, as moſt certayne, verities and truthes learne thẽ. Shal we neglect the moſt pure veritie, for to flatter with the errours and ignoraunce of the fathers? Doth God nede any thyng of our inuention and lyes to hide the veritie of the Lord, for errours of the aunciente councels? is it any thyng elles than to prefer man before god? & the fathers bifore verite? God is true, all men are lyars. Pſal. Cxv. Wherefore do we feare, whiche do profeſſe the veritie and truth of the Lord, conſidering that he hath ouercome al thyng, as Eſd. iij. And he is permanẽt for euer. Pſa. Cvi. & Cxviii. Finally the almyghtie Lorde loueth veritie and truth, and hateth with greate hatred al lyes and falſhed.

The Lord hateth lies, whi ſhall we lye for counſels, to hyde their faultes as though they were not mẽ

Forſoth to teach after this maner, is an errour not to be borne. I cannot ſaye the contrarye but often times the preaching of the truth, maye be defferred and put of tyl another tyme, that it may be with the more oportunitie declared, but yet for all that, a man may not teach, nor preach lyes, and falſe doctrine. And if thou doſt perceyue or fynde an errour where as none admonition can help or preuayle, you may wel make, as though ye ſawe it not and ſo wynke at it; but in any wyſe beware you do not excuſe and defend the

Preach no lyes.

the errour to be good and true. If ſo be the matter belonge to your fayeth, or to any thynge therto perteynyng, wherein you be demaunded to anſweare, of the enemies to your fayth, then if you do not confeſſe the truth, you haue denyed Chriſte. For thou art aſhamed of his wordes. And who that is aſhamed of my wordes (ſayeth Chriſt) I wyll be aſhamed to knowledge him before my father and his Angels. Luke.ix.

Cōmaunded to anſweare, forſake not the veritie.

It was lawful for Paule to eate of thoſe thynges that were offered vp to Idolles, who alſo had in his choiſe, if it had pleaſed him, not for to eate therof, for it was a thing indifferent. Therfore ſome time he dyd eate thereof, becauſe he thoughte it expedient: other whyle agayne he would not eate therof becauſe he thought it more profitable for his neighbour. So became he to al men after al faſhions. i. Corhin. ix. Chap. But to preache any other thyng then was receyued of the Lorde at any time: that was not lawful neither for Paule nor any elles of the Apoſtles. If they had: they ſhoulde haue erred and become falſe prophetes. Paule dyd cōtrary Peter openly in his face becauſe he dyd that thynge which was not profitable. Paule dyd not cōpel the gentyls to vſe and obſerue the Jewiſhe ceremonies (a thynge

Thynges indifferēt, how they are to be vſed.

i.Cor.ix.Ca.

Paul did diſcloſe the offẽce of Peter, hauynge no regard of his apoſtolſhip.

The errours of general counſels maye not be wincked at, for iuſt cauſes.

moſte wicked. He dyd not ſay (as many do now adayes (walkynge in the fleſhe) God forbid that I ſhoulde ſpeake or ſay agaynſt Peter, leſt I ſhoulde miniſhe his authoritie and eſtimation, which he hath amonge many: but he ſayed rather let mã giue rowme and place to God. Therefore where Peter doth erre I wyll ſpeake agaynſt hym: leſt that thoſe men whiche do knowe Peter to be an Apoſtle ſhould make of Peters faulte or errour a lawe: & ſo folowyng hym therin at the laſte ſhoulde periſhe. Lykewyſe the errours of the counſels are not to bee couered and hid: but to be declared and ſhewed vnto the people, leſt vnder the name of the counſels and title of the churche, the people being deceyued, ſhould attribute ſomthing more to man then to God, in the ſteade or place of the veritie, embraſyng falſhead and lyes. If any godly man or els any counſel dooe teache that thynge whiche is veritie: therto menne muſte ſtande and reſt, not for their ſakes whiche dyd teach it, but becauſe it is the trouth and veritie, which is taught.

Vnlawfull thynges.

Thys is the wholeſume of thys poynte, that thoſe men whiche be of God ſhoulde teache the people nothynge which is vnlawfull: becauſe they doo perfectly knowe that it is not expedient for their neighbour nor profitable. As for thoſe thynges which are lawful and not neceſſary: they may at al tymes be preached: they may be deferred alſo for a tyme: as it ſhal appeare expedient and profitable for the hearers.

Thinges lawful, and not neceſſary.

There be ſome men which do deme and iudge that thys mattier of the wyl of man and ſuche other places of the ſcriptures of God, which are ſome thyng harde & darke: are not to be ſpokē of, nor yet once touched: but amonge thoſe whiche are perfecte men: and none other. By the which perfecte men they do meane and vnderſtande great clerkes wyth the hooded and capt maiſters of the diuinitie ſcholes: aledgyng the teſtimony of Paule: ſaying to the Corhin. the fyrſt Epiſtle and the ſecond Chap. That he dyd teache nothynge amonge them whiche are carnal men: although he taughte nothynge els but onely Jeſu Chriſte, and hym to be crucifyed: and ſhortly after he ſayed that he taught the wiſedome of God among them whiche be perfecte.

An other obiection.

The papiſtes wil not al mē knowe the truth.

Who be perfect men after the popes ſort

Theſe men do teache and write, that it is not al one thynge to preache the wyſedome of God, and to preache Jeſu Chriſte crucifyed. The knowledge of whom is the very wyſedome of God: & to preach Jeſu Chriſt crucifyed. The knowledge of whom I ſay is the very wyſedome: and the preachyng of whom is the declaration of the wyſedome of God.

Who be perfit after Chriſtes lawe.

To the whiche obiection we anſwer and ſaye: that al thoſe whiche do beleue are perfecte. Whoſe perfection is Chriſte: ſo that there be a true fayth.

Secondly we ſaye that it is often tymes ſene, that the ſimple & vnlearned do receyue and admit the worde of God and his wiſedome ſoner and better, then a greate meany of the diuinitie ſcholes, and of thoſe whiche are greate clerkes learned after the fleſhe.

Math. xi.
Luke.x.
Pſal,xviij.

Our maiſter Chriſte doeth render glory and prayſe to his father: becauſe he hath hid his miſteries from the wyſe men, and made them open to the litle chyldrē, Matthew.xi. Luke.x. and Pſalme.Cxviij. He doeth gyue vnderſtandyng to the litle ones. The trueth therfore & the ſecrete miſteries of the worde of God: is to be declared and made open, to the ſimple & playne chyldren of God which do beleue in Chriſte: and not to a fewe in numbre; as the papiſtes woulde.

Thirdly, the wiſedome of God and miſteries of oure fayth, are to be opened to the pore cōmune people, rather thē to the proud arrogant lokes of thoſe great clerkes. For to their proude hertes the Lorde wyl not

haue

Proude heretes cā not receyue the miſteryes of God.

haue thoſe priuities and ſecretes of his maieſtie made open, whiche he voucheth ſafe to ſhewe to the meeke and low ſpirited perſonnes. It is not the degres of ſcholes, nor the philoſophical knowledge which gyueth vnderſtanding of the heauenly doctrine: nor yet the crafte and wyſedome of this world. For it is wrytten, I wyl deſtroye the wyſedome of the wyſe men, & the vnderſtanding of the wittie mē ſhal hyde it ſelfe. Eſai.xxix. and the fyrſte Epiſtle and firſt Chapter to the Cor. It pleaſed the Lorde throwe the opprobry and foliſhnes of the croſſe: and by preachynge therof to ſaue al them which do beleue.

Degrees of ſcholes.

Eſai.xxix.

i.Cor.i.Cha.

Beliefe.

Finally there is not to be found one ſparcle of the ſpirite of God in thoſe puffed vp wyſe men: whiche is gyuen plentuouſly to the ſimple and meke children, as Eſai.xlvi. Chap. On whom ſhal my ſpirite reſte, but on hym whiche is meeke, lowly, and quiet, which feareth and trembleth at my wordes. For the veritie of God can not be perceyued, but onely by the ſpirite of God, as Paule to the Corhin. the fyrſte Epiſtle, and ſeconde Chap. It is vnpoſſible that by thine owne ſenſes humayne, and proper induſtrie or laboure, thou canſt perceyue and vnderſtād the ſcriptures of God. Wherfore who

Eſai.lxvi.

i.Cor.ij.Cha.

Mans reaſō in ſcriptures beareth ſmall rule.

that goeth about to expounde and make open the ſcriptures by mannes reaſons : ſhal neuer atteyne to the trueth.

Howe the ſpekynges of the ſcriptures are to be taken in certayne places.

☞ The Scriptures often tymes ſpeake muche after the maner of the ſpeakynge of men, and of our vnderſtādyng, which muſte be for al that, taken after the meanyng and ſpirite of the Lorde. Thou doeſt read in thē, that God ſome tyme is as it were in a fury, that he is heauy and ſorowful, that he is angrie, that he doeth hate, and threaten wyth ſuch other lyke maner of affectionat ſpeking. Whiche wordes, if thou doeſt vnderſtande after the fleſhe, and after thyne owne ſence, thou ſhalte fal into foule errour. And yet for al that, to oure perceuerance, he ſemeth ſome tyme to rage, he is angrie, he repenteth hym of this or that, he doeth lament and ſigh. &c. But not after our iudgemēt and vnderſtādyng. For lykewyſe as the ſpeache of God hath his proper tonge and maner of ſpeakynge: ſo it hath his owne propre ſpirite, ſence, and meanynge. The whiche wordes howe they are to be taken, we haue made playne in other places, whereof we haue wrytten.

The Goſpel ſpeaketh after our ſpeaking but not after our vnderſtādynge.

What it is to buylde on the

Furthermore howe tedious and laborious a thynge it is to take thys matter in hande of the declaration of the wyl of man, rocke, and on the ſande.

howe vnthanckful and not pleaſaunt it ſhal be to many, to thoſe ſpecially whiche would build, not on the ſtronge rocke ſtone, which is Chriſte, but on the ſandes, that is to ſaye, the gloſinges of men, as they do in deede in al thoſe thynges, whiche they woulde make mē beleue to haue their foundations on the ſcriptures, or rather to be the very ſcriptures them ſelues, beinge as cleane contrary as blacke is to whyte. I am not ſo ignorant and blynde, but I do ſee and perceyue their craftie iudgelyng, & ſubtil cōueiaunce. They do thynke in them ſelues, that they haue done & wroughte no ſmal feate, if they do brynge furth for the cōfirmation of their blynde and falſe doctrine, a greate numbre & heape of ſophiſtical wryters, whoſe brablyng, ſcouldyng, and cōtentious reaſonyng and mad diſputations, the holy goſte doeth abhorre and deteſt. The faythful do not allowe the bare iudgementes of men, bicauſe thei do ſeme & appere holy, as of the Martyrs and biſhops and ſuche other lyke. But if the trueth of God be in them, yea though they were women, ploughmen, chyldrē, yea what ſo euer they be, that is the thynge whiche is acceptable & pleaſant to the right faythful. This is the whole ſumme of thoſe wordes which I haue ſpoken, that we haue

The veritie for verities ſake, not for any reſpecte of man is commendable.

not our eyes open on the authoritie of men, but onely to gyue eare to the trueth and veritie of Goddes worde, to embrace that, to folowe that wyth al our hert.

Olde cuſtom and continuaunce proueth not the veritie.

Finally, what perteyneth that to the church of God, which they do alledge, that is to ſaye, the moſte wicked conſent of men, continuing many yeres in blyndnes and errours. Are we ſworne, or haue we taken our othe to be true to the numbre of yeres, and to the doctours, whiche were then lyuynge and taught? Or rather to be true and faythful to the moſte pureſte worde of the moſte higheſt Lorde. Away with the name & numbre of their yeres, and lette vs haue in oure heades, the euerlaſtynge tyme of the Lorde, hauyng neither begynnynge nor endynge. We wyl not haue before our eyes theſe later dayes, but the olde and auncient tyme, although they do cal vs in deſpite the preachers and teachers of the newe Goſpel, as who ſhoulde ſaye that thys Goſpel whiche we do preach, were not the eternal Goſpel, whiche the holy Prophetes and Apoſtles dyd teache from the begynnyng. But whereas they do ſaye and cal it the newe Goſpel, and new learning, they do not therin ſpeake otherwiſe then the trueth. For the Goſpell whiche is of it ſelfe euerlaſting and eternal,

We are ſworn to Chriſt, not to mans teachinge and doctrine.

[illegible] Goſpel.

The Goſpel [illegible] newe [illegible] not- [illegible] the po [illegible] vn- [illegible] laſt.

to the olde bottels of their carnal and fleſhly vnderſtādyng, it is newe boylyng wyne and ſwete muſte. Wherfore they are not able to conteyne and keepe it ſtyl within thē, excepte they be renewed wyth the ſpirite of Chriſte. What thyng do we teache contrary to the doctrine of the Prophetes and Apoſtles? We maye not folowe the errours whiche were more then.xiii. hundreth yeres paſte. But we muſt embraſe thoſe thynges which were taught by the Apoſtles in their tyme or there aboute of neceſſitie, if we do wel, if we wyl not erre & be deceyued. For it is a thynge very certeyne that they declared moſte purely and ſyncerely the veritie and trueth of Goddes worde, whiche they dyd leaue to vs in wrytyng, hauing the ſpirite of God to their enterpreter, geuyng to them the ryght and perfecte meanyng.

A moſt wycked doubte.

But nowe as touchynge the ſpirite of God, ſome men do doubte whether the gift of the ſpirite & holy goſte, that is to ſay, the gift of propheſy of expoūding the ſcripturs of healinge diſeaſes and ſicknes, of the tonges, is not now amōg mē as it was in that tyme of the Apoſtles. Wherunto I anſwer that the gyfte of healinge of maladies doth not ceaſe, as I my ſelfe haue ſene and do knowe of a ſuertie by experience. But when

fayth

The gyfte of tonges.

fayth doeth fayle, then that doth no lõger abyde. And as touchyng the gifte of tonges, it doeth remayne amonge vs ſtyl. For the knowledge of the diuerſitie of tõges, which many men haue, is the gyfte of the ſpirite of God. It is not ſo openly perceyued & ſene, as theſe nowe a dayes externe & outwarde monſtrous miracles, for thys cauſe, that the power of the worde of God maye be knowen, by the whiche worde onely, the high toppes of Antichriſte his kyngdome ſhal be ouerthrowen and caſte downe, as I haue wryten in the boke entituled the cauſes of our great blyndnes.

To preach is to propheſie.

Who preacheth well.

A goodly ſymilitude.

God forbyd that we ſhoulde ſay that the ſpirite of God, & of propheſy, is extinguiſed. For what man can denie, but the worde of God muſte be preached. And to preache is nothynge els then to propheſy, as Paule witneſſeth, the firſte Epiſtle to the Corhin. and .xiiij. Chap. Furthermore no man can preache wel wythout the ſpirite of the holy goſte, for the deepe ſecretes of God, nothynge but the ſpirite of God doeth or can ſearch. For lykewyſe as no man knoweth what is in mã, but the ſpirite of man which is in hym; euen ſo the profounde miſteries of God, no man doeth knowe but the ſpirite of God, as Paule, i. Corhin. ij. Chapter.

Alſo. If there be any of thoſe giftes now in theſe dayes, they woulde knowe, on whõ thoſe giftes of the ſpirite are beſtowed, who hath them. Whiche they with al their reſoning can not fynde out, nor once perceyue their vnderſtandynge is ſo carnal & fleſhly. But the trueth is that the gyfte of the ſpirite hath remained alway in the elected people, al that longe tyme of blyndnes and of errour, as well as the gyfte of fayeth, although in many thynges the elected people were deceyued. By the whiche ſpirite and puernes of fayeth, they obteyned ſaluation, as in the boke inſcribed, the cauſes of blindnes I haue declared ſufficiently. They dyd not al periſhe whiche lyued in thoſe erronious tymes, they were not all caſte awaye. But likewiſe as in the tyme of Helias, whē the ſaied Helias thought, that there were no mo perſons but hym ſelfe, whiche worſhipped the lyuing Lorde. It was anſwered and ſayd vnto hym, as in the thyrde boke of the Kynges, xix. Chap. I haue lefte and kepte for my ſelfe ſeuen thouſande men, whiche neuer haue done ſo muche, as to bende their knees, no not before Baall. So it was in thoſe tymes, whiche they ſpeake of. For what ſo euer the errours & blyndnes was, thoſe whiche were reſerued, that is to ſaye, the

In whom are the giftes of the holy goſt

The lord hath had his electe and faythfull in the tyme of moſt blyndenes.

Who ſemeth to haue the ſpirite of god in their expoſitions.

the elected were ſaued (as I haue ſayed) by the ſpirite and puernes of faith in the Lorde. But to our purpoſe, where as diuerſe perſons do make ſundry and diuerſe expoſitions on the ſcriptures, it is eaſy to perceyue whiche of thoſe expoſitors haue in them the holy ſpirite. None other veritie, but he or they whiche do fetche their teſtimonies and authoritie out of the word of God. For that worde is the certeyne teſtimonie and wytnes bearer, of the wyl of God. Therefore the worde of God is called a teſtimony or wytnes. Pſalme. Cxviij. Beſyde that one place of the ſcripture is declared by an other, the darcker, by that whyche ſeemeth more playne & open. To be ſhorte the more nighe the declaration or expoſition cõmeth to the textes of the ſcripture, the more pure and perfect it muſte be of very neceſſitie.

The word of God is the witnes of the wyl of God.

The ſcriptures do opẽ them ſelues.

Many of them whiche do teache & ſhewe (I wyl not ſaye the maners and facions of gentils) the authorities of men, the allegations of decrees, thys order or that order, thys holynes or that holynes, thys or that miracle: they do require that men ſhoulde beleue them in all their ſayinges. But oure preaching is after an other maner. For we in the ſteede of mannes authoritie and ſo furth, do declare the moſte pureſt and vnchaungable worde of God, whiche beareth true wytnes of his wyl towarde vs, wiſſhynge and deſirynge hertely that all thoſe whiche do beare the name of Chriſt, callyng them ſelues Chriſtians, profeſſynge his moſte holy worde, that they woulde haue a lyfe confourme to that ſpirite. It doeth greue and payne me (I ſay) to ſee many howe they do lyue, by whoſe noughtines of lyfe, the Euangel of the kyngdome of God is litle regarded or rather ſclaundered. For we do knowe (although by fayth we are onely iuſtified) yet the vnſeparable fruites of fayth are the workes whiche are done by fayth. As for the promotions and degrees of ſcholes whereon they do brag wyth the authorities of men (as of mē) they be to be abhorred and deteſted more then any fylthynes that falleth from man. By their religiouſe orders we ſet not a good beane. As for their holynes and miracles, ſo that they be confourmable to the truth, we do allowe them. And yet for all that we do not gyue credit to the veritie for that holynes and miracle ſake, but contrary wiſe, becauſe we do leane and cleaue to the veritie and trueth, therfore thoſe thynges are pleaſaunt to vs.

A Chriſtian lyfe is required to the ſettyng furth of of the Goſpel

Iuſtifyed by fayth onely.

Workes.

Authorities of men.

Degrees of ſcholes.

Religiōs and ordres of knaues.

Holynes.

Miracles.

Of theſe thynges we haue ſpoken more largely, then ſome men woulde thynke neceſſary or meete. But to anſwer to thoſe mē, whiche wyth longe prefaces ſet before their workes, do improue and fynde great faulte wyth our opinion of the wyll of man, as erronious and contrary to al godly doctrine, therefore in thys preface we haue ben ſome thyng the more prolix and longe, to the reader (I truſt) not vnprofitable.

Myne entent and purpoſe is (God wyllyng) to declare vnto you theſe foure poyntes folowyng accordyng to the ſcriptures.

☞ Fyrſt.

What the wyl of man is.

☞ Seconde.

That the wyl of mā is captyue & bonde.

☞ Thyrde.

In what thynge the wyl of man is free.

☞ Fourth.

How theſe textes of the ſcriptures which appeare to gyue libertie and fredom to the wyl of mā, are to be vnderſtande and taken a ryght.

☞ The fyrſt.

IN al the whole ſcripture, both old and newe, you ſhall not fynde one place whyche maketh mention, or once nameth theſe two wordes, free wyll, that therby it myghte haue ſome grounde.

Theſe wordes free wyll,

are not found in the Scriptures.

But it is drawē furth of the dregges of the proude and carnall Philoſophy, whiche is craftely crepte into the doctrine of Chriſte, wherby they had obſcured and made darke the bryght gliſteryng clearnes of the word of God. Therfore the maiſters of the high and proude arrogant ſcholes folowyng the Doctrine and teachynge of Ariſtotle make thys diffinition of free wyll, ſayinge, it is a wyl ioyned and annexed to vnderſtanding. They do make of man as it were a certeine kyngdome, wherein the wyll is as Lorde preſident and chiefe ruler, and the vnderſtādynge to be the counſeler: ſayinge alſo that vnderſtanding in man, doth both iudge and counſell, & the wyl lyke a Prince commaundeth either to do, or to leaue vndone, that thynge whiche the counſeler doeth ſaye, yea or naye to. They do ſaye alſo that the wyll is a free power, which no man, no not God hym ſelfe (marke their diueliſhe doctrine) cā compell or conſtrayne, althoughe they do graunte that he maye chaunge the wyll.

Free wyll after Ariſtotle.

What man wythoute the ſpirit of the Deuil would ſpeake theſe wordes?

O Lorde God what a peſtilente doctrine is this in the churche of Chriſt, of free wyl, whiche in deede hath no libertie nor fredome? We do not deny, that the wyl of mā, is a wyl annexed vnto vnderſtanding. But we do ſaye, that thys wyll, whiche is mans owne iudgement, choyſe, or election, is in no wyſe free, but contrary wyſe, bonde and captyue. as we wyll proue by the firme teſtimonies of the worde of God.

☞ The ſeconde parte declarynge that the wyl of man is captyue.

FOr as muche as the election of man includeth in it both an vnderſtandynge and alſo a wyll, Firſt we wyl declare, that both as well the one as the other is bonde, the whiche bondage ſhal be ſtrongly proued by the ſcriptures. But fyrſte we wyll proue oure entente wyth certeyne reaſons manifeſt and knowen of al men.

The fyrſte reaſon.

What man is he (beinge not altogether blynde) that doeth not ſee and perceyue the vnderſtandynge and knowledge of man to be captyue and bonde. Cōſidering that euery man doeth vnderſtande and hath knowledge by meaſure after the quātitie that the Lorde, whiche is the gyuer of thynges, doth diſtribute and giue to euery man. To ſome knowledge and vnderſtandynge, to ſome one thynge, to ſome an other. Some gyue their ſtudies to be good Rhetoritiās. Some ſettyng by that kynde of ſtudy nothynge at al, apply thē ſelues to be Logicians, ſome to be Phiſicians, ſome Lawyers, ſome to be diuines, ſome woulde haue of euery thynge a piece. An other ſorte couet to be good handy craftes men, to be excellẽt in this or that. There be a thouſande ſortes of men, and as greate diuerſitie of thynges, wherunto they be addicted and gyuen. Euery man lyueth after his owne facion and mynde. Euery man in that thynge whereunto he applieth his wyttes hath knowledge after a meaſure. One man more, an other leſſe. He that hath leſſe knowledge, woulde fayne knowe as much as he which excelleth therein, and yet for all the peynes he can take, he can not atteyne thereunto. Alſo that man, whyche knoweth one thynge, woulde fayne haue the knowledge of mo thynges, as wel as of that, which he knoweth already, and yet he miſſeth of his purpoſe. He that is ſene in the artes, and cã play the partes of a good phiſicion, woulde become fayne a good diuine. He that hath the vnderſtandyng, but of one lyne or verſe of the Bible, coueteth in his hert to haue the intelligence and vnderſtandynge of the whole Bible. But it is not as the wyſſher and as the woulder (accordyng to the prouerbe) do couet and deſire, but as it pleaſeth the Lorde to ſhewe his mercy. An other deſireth to haue a perfecte good memory, that he maye kepe well thoſe thyn-

Wyſhers & woulders are but ſmale houſholders.

ges, which he hath heard and reade, and ſodenly he doeth forget altogether. Suche is the wyll of the Lorde often tymes. The vnderſtandynge therefore truly, and knowledge of all men is bonde and captyue. For let hym be neuer ſo careful, let hym take neuer ſo muche peyne, let hym ſtudy as much as any man maye, it ſhall profit to hym no more then the Lorde hathe ordeyned frome the beginning, which doth weigh al thinges in iuſte numbre, weyghte and meaſure. It doth depende and hange on his goodnes to haue knowledge of this thynge or that. For it is not in euery mans free electiõ, to knowe euery thynge that he woulde at his owne pleaſure. The knowledge, vnderſtandinge, and election of God onely is free in deede, and of none other perſon or perſons, whoſe wyl (I meane the wyl of man) what ſo euer they be, are in ſeruitude and captyue, limited to and fro, as farre & as nere, as muche and as litle as it ſhal pleaſe the Lorde. For there is no learned man be he neuer ſo cunnynge: nor yet none other Artificer, be he neuer ſo much expert: that can tell what to do, more or leſſe, or otherwyſe than he hath receyued of the Lorde. Then I pray you, what goodly fredome haue we whereof we do boſt ſomuch, what is it worth I pray you of it ſelf,

Knowledge is the gyft of God.

The wyl, vnderſtandyng, and election of God only is free.

conſidering that our wyll vnderſtandynge, and election is obedient to the wyll of the Lorde almyghtie, to his ordinaunces, to do al thynges, ſo far as it is commaunded, and no more? What more euident token and argument can you haue of the captiuitie and bondage of mans wyl thē thys? Vnder this decree all thynges created and made, are obedient and ſubiect to the Lorde, bycauſe thei can do nothing, but after the pleaſure & moſt free wyl of the Lorde, whych wylleth what hym liſteth alone and none but he. The Lyons could not deuoure Daniel. The fyre in the fornace coulde not conſume the .iii. chyldren, becauſe it was not the Lordes pleaſure whyche alone of hymſelfe is free, to whom al creatures aſwel reaſonable as contrarye, although thei do ſeme and appere to our reaſon in thynges diſobediente, yet for all that thei are in very dede in the ſelfe ſame thynge to the pleaſure of God, moſt of al obediente and bond, albeit the iudgement of man is to the contrary. For hys godly wyl & pleaſure muſt alway be fulfilled. Wherby it foloweth that the vnderſtandynge of man is captiue and bonde to the commaundement and vnuariable decree of the Lorde.

Example of bondage in beaſts and in the elements.

Our vnderſtandyng is bonde.

To this Lorde, not onely the vnderſtandyng whiche in man (as they ſaye) is bothe

Wil and wil not are the dedes of the wyl.

iudge and counſeler, but alſo the wyl which thei do cal the lorde preſident is alſo captiue and bond. For to wyl or to not wil any maner of thyng, are the deedes and the actes of the wyl. I maruel wherfore ſome men doe wryte and holde opinion, that the actes and dedes of our wyl are free and at libertie, eyther to be done or vndone as the wyll wylleth. Ther is no freedome verely in theym.

The fyrſt reaſon, prouyng the wyll bonde.

For if al thynges which are made and created, be vnder the decree and vnuariable ſentence of the Lorde: then it foloweth that the wyl of man, muſt be vnder the decree and ſentence of the Lorde.

Compariſon

And lykwyſe as we haue written of the vnderſtandynge of man, that it can nether knowe, nor yet ſeke for any further knowledge then the Lorde doth permyt and ſuffre: euen ſo muſte mē vnderſtande of the wyl of man. Which is a very eaſy thing to perceiue, to him that wyl marke and conſidre the diuerſitie of affections wherewyth mā is combred and led oftentymes agaynſt his wyl.

The ſeconde reaſon.

The affections of menne declareth ỹ bōdage.

If the wyl of man be free, then may he wyl and nyl what ſhal pleaſe hym, at his owne free election But what is that manne that can ſo do? Lette vs haue knowledge of ſuch one, Bryng hym furth that we may extoll and prayſe hym. Howe often haue you ſene that a man would wyth al his hert that he myght not couet and deſyre, that thynge which he cannot choſe but wyſhe and deſyre after? Contrarywyſe there be many whych woulde that they coulde wyll and loue that thynge, whyche they cannot choſe but hate. Wher is nowe the libertie of this mans wil

The cōfirmation of the ſecond reaſon.

A man often tymes caſteth his mynde on an euyl woman, whoſe conuerſation he cannot hate & abhorre bycauſe he is bounde in moſt harde bondage and captiuitie. Manye men doe abhorre their owne filtie conditiōs and maners and lewde vices, and yet they cānot choſe but loue them, folowe them, & kepe thē ſtyl, bicauſe the affections and deſyres of the fleſhe are not ſubiect, but contrary to the law of God. Rom. viii. I my ſelfe myſerable mā oftentymes do thoſe thynges whyche I doe abhorre and hate. Truth it is that I do thoſe thynges in dede, yet it is not my ſelfe which doth them (for in my hert I do abhorre thē) It is ſynne, that is to ſay, the concupiſcences of the fleſhe whych dwelleth in my fleſhe kepyng me in bondage and captiuitie. Therefore in many thynges our wyl is redye and at hand, but how and which way to brynge our wyl to paſſe, beyng led captiue of ſynne and of the deuil, with al the wittes we haue, we cannot thynke nor deuyſe. I deſyre often tymes with al my hert that I myghte haue

Wherfor do we folowe thoſe vices whych we knowe euyll.

What thyng worketh euyl in vs.

my deſyre pluckt away from thys thyng or that, and yet in ſpyght of my teeth I am violently drawne into the loue therof, whyche I would fayne haue in hatred, and cannot. For although that outwardli I do ſeme and appere to hate a thyng, which is not good: yet at the rote of my hert I do loue it, which I would not if I myght choſe. Let euery mā in hymſelfe wey this matter, and ſo doynge he ſhal tel me a newe tale. He ſhal fynde hys libertie very pore and bare. As for my ſelfe, I wil render glorye, prayſe and thankes, to the Lorde: I wil in the preſence of his church confeſſe and knowledge myne impietie with fayned and paynted holines in Hypocriſie: not doubtyng, but to optayne mercye at the handes of the moſt mercifull Lorde. What time (a great whyle agone) I was of the ſect and church of Antechriſt, I did lead my lyfe many yeres in the cōcupiſcences and naughtie deſires of the body, burning in vnlawful and ſtynckyng luſtes of the fleſhe, the which affections truelye I dyd hate and abhorre, & yet I could not reſiſt, nor caſt theym awaye furth of my mynde. For to punyſhe the body with labour, with watching, with faſting yea, and with ſcourging, and ſuch other like hard and ſharpe punyſhmentes of the fleſhe may

The cōcupiſcences of the fleſh be ſo roted naturally in vs, that thei cannot be pluckt out all together, and therfore we cā not do that we woulde.

maye well tame and make weake the power and ſtrength of thy body. But as for the cōcupiſcences of the mynd it could not therby be brideled, yea thoſe harde chaſtenynges of the fleſhe dyd rather profet to the increaſe of hipocriſie and counterfeited holines in vs, cauſyng the outward man to appere godly and holy. The cōcupiſcence of the fleſh reignyng ſtyl in our hertes, which from the eyes of the lord cannot be hyd.

Wherfor ſerueth the chaſtening of our bodyes.

You do ſe the great ſeruitude & bondage wherein we are knit & tied. Howe are we thē fre and at our owne libertie? Truely no mā lyuyng can either wyl or not wyl this thing or that, more or leſſe, then the Lorde doth geue ſtrength. For lykewiſe as fire and all other creatures ar in bondage and ſeruitude vnto the firme decre and ordinaunce of god: euen ſo is man. Fire doth conſume al thyng that the fire hath power ouer, except the lord doth take away the natural ſtrength therof. Man alſo cānot choſe but thinke that thinge which is ful of all impietie and wickednes, and ſinneth in all his doynges, except he bee brideled with the ſpirit of Chriſt. Our impietie and ſinfulnes can go no further than it hath pleaſed the Lord from the beginnynge to ſuffre. For he hath limitted al the thougtes, cogitations, and willes of men within

Fyre.

Manne.

The bridle of our affections is onely the ſpirit of Chriſt certayn limittes & termes, the which no man cā paſſe or go beyond. Wher is now become that free election and libertie to do what we luſt? which thei affirme to be in vs. Is it not altogether captiue and in bondage?

Another diffinition of free wyl.

Ther be alſo which do make this diffinition of free wyl, ſaiyng, that frewil is a power and ſtrength of mans wil, wherewyth he doth apply or plucke awaye hymſelfe, to or from thoſe thynges which do leade vs to eternal felicitie, and euerlaſtynge ſaluation. But I pray you, what ſtrengthe and power haue we when the vnderſtandyng and wyl of man can do nothynge of it ſelfe, but that which is carnal & fleſhly. Our owne vnderſtādynge & knowledge dothe iudge, richeſſe, health of bodye, honoures, promotions, & the glory of this world to be good thinges, and the cōtrary to theſe for to be euil & naughtie.

What thynges can mans knowledge of it ſelfe perceyue and attayn to.

As for the knowledge of good and of godly matters, of thoſe I ſay which partayneth to eternal ſaluation, it perceiueth nothyng at al of it ſelfe. Yea, though a man would peruſe and reade ouer all the holye ſcriptures and teach them alſo to other mē, or els be taught of other, hys owne vnderſtādyng and knowledge of it ſelfe, ſhal neuer truely and (as he ought to do) knowe the Lorde and his wyll, his power, his iuſtice, his goodnes, his mercie, his anger. He ſhal not beleue and reſt on the truth and veritie of God, but after a liyng faſhiō and hypocriſie. The which thing is nothing leſſe then to beleue. For it is written. The folyſhe man ſayd in his hert there is no God. Beholde the knowledge of man of himſelf, doth not only not know god: but alſo doth deme god to be God, ſaiynge that ther is no God. The carnal man dooth not perceiue thoſe thinges which be of the ſpirit of God, for the ſpirit of God & the thynges therto pertaining ar foliſhnes to hym. He cā not vnderſtād & iudge that thei ought to be ſpiritualy demed & takē. Theſe wordes ar to be takē not onely of the vnderſtādynge, but alſo of the wyl of man. For lykewyſe as the vnderſtandyng doth ſe nothynge of it ſelfe but that whych is carnal, euen ſo the wyl of man doth hate and abhore of it ſelfe al thing which is good, and loueth that which is euil carnal, and nothyng durable. It can neither loue nor feare God nor his truth It foloweth then that the wyl of man is not free but captiue and bond, as nowe we wyl proue by the teſtimonies of the ſcriptures of God.

i. Corin. ii.

The profe of bond wyl by the ſcripturs.

And fyrſt of al by this teſtimony of Oſe the Prophet ſaiyng. The ſpirit hath bounde him in his wynges. The which wordes are manifeſt to bee ſpoken of the carnall people of Iſrael. The whiche people, the Prophet declared before to be deceiued by the ſpirite of fornication: that is to ſai, by the iudgemēt and ſens of the fleſhe, in the wynges wherof he affirmeth them to be bound faſt.

Firſt he declareth theim to be deceived, & afterward to be bound, that nowe thei colde do nothyng els but commytt fornication beyng ſeperated from God. For al their iudgementes, knowledge, underſtandinge, and wyll, al their dedes were nathynge elles but fornication from the lorde, bycauſe thei wer not of fayth. As before in the expoſition of this Prophet I have made opē to you. Thus it foloweth that al thoſe which be carnal and fleſhly ar tied and made faſt in bondes. The carnal Sinagoge is called in the ſcripture, the bond daughter of Sion. As Eſaye. lii. Our ſaviour alſo preached remiſſiō of ſinne to the captive and bond, and deliveraunce to them which were ſhit faſt in priſon. Eſa. lxi. Luke. iiii.

The carnall are tied wyth bondes.

Who bee the bonde daughters of Syon

To the captyve and bōd priſoners, is preached remiſſion of ſyn

The ſecond profe by the ſcripture.

The Lord ſaid in Geneſ. vi. My ſpirit ſhal never be parmanent in man becauſe he is fleſhe. Hierome and other writers doe wryte that theſe wordes are in the Hebrue tong after this tráſlation. My ſpirite ſhal never iudge in mā, becauſe for thei be fleſhe. The fyrſt traſlatiō is good inough by

Geneſ. vi.

by the which wordes a certayne writer doth vnderſtand and expound, the clemencye and great mercy of God towarde man: and not his moſt dreadful auſteritie and anger. But the Lorde kepe vs from that clemencie. For the blyndnes of that man (as by his writing oppereth) did take this worde iudgement to ſignifie, in this place no thyng elles but puniſhment, as though the lord would ſay: my ſpirit ſhal not punyſh man, which is a verye wrong ſens. For the vniuſt ſhalbe puniſhed and the ſeede of the wicked ſhall periſhe as Pſalm. xxxvi. And the fire whiche is prepared for the deuyl and his angels, wherwyth the reprobates, and vngodly perſons, ſhalbe tormented, is euerlaſtyng. Therfore this is not the right ſens and meanyng of this text as he hath expounded, but contrarye wyſe. My ſpirit ſhall not iudge alwayes amonge theſe menne bicauſe they be fleſhe, that is to ſay, the iudgement of my ſpirit ſhall not alway be permanent in theym because thei be fleſh, that is altogether natural, carnal, and deceiueable, because I ſay the wicked iudgemēt of the fleſh, which is repugnaunt to the iudgement of the ſpirit doth reigne in them.

The iudgement is not takē for a dreadful ſentēce of God as of a iudge, but for the godly and ſpirituall knowledge.

The iudgement of the ſpirit of God is not in the wycked.

Is this the clemencie and mercie of God to be deſtitute of the right iudgement of the ſpirit of God: to be forſaken and left, to the

wicked

There is no plage more ſharpe, thē to be forſakē of of God, and lefte to thy ſelfe.

The wicked are called fleſh

wycked and execreable iudgemente of the ſpirite of Fornication and of lyes: that is to ſay of the ſpirit of man which is a lier. Pſal. C.xv. I do beleue verely that ther is no puniſhment of God more bytter, more ſharpe, then to be forſaken of him, to be left to thine owne iudgement without the iudgement of his ſpirit. I pray the good Lorde kepe from me this moſt fearful and dreadful wrath of the. Let thy ſpirit whiche is true and holye and not my ſpirit ful of fornication and lyes iudge and geue true knowledge and vnderſtanding in me. Whippe me good Lord and ſcourge me, rather then to forſake me to my ſelfe, if it ſemeth to the expedient for the ſettyng furth of thy glory. Confyrme & make thi ſeruaunt ſtronge with thy ſpirit, and neuer take it from me. In the ſame. vi. of Gen. the wycked are called fleſh, after the maner of ſpeakyng of Paul in many places of hys Epiſtles. For the wicked with al their cogitations, affections, and workes are nothyng elles but fleſhe, becauſe they want and lacke the holy ſpirit. Yea the very ſpirit of manne is fleſhe, bycauſe it cannot beholde the ſpirit of God, but al carnal thynges, therto beyng geuen and addicte.

This ſens and meanynge of this texte, which I haue declared is not true (ſayth he) becauſe bycauſe this texte of Geneſis doth not pertayne to al men (as he ſayth) but to thoſe mē only which lived in the time of Noe. What thyng can be more allycke ſpoken and ſayd than this? Were not thoſe men alſo fleſhe, which lyued after the floud as well as thei which were before the floud. Verely ſo was Cam the ſonne of Noe, whiche did mocke & ſcorne his father as was Cain and Judas the traiters: as Lamech, which did ſlei Cain. Peraduenture this manne doth thynke and coniecture in his mynd, that ther was an other maner of ſpirit of fornication in manne before the floud then was after: or elles he fantaſieth in his brayne, that God hath altered and chaunged the nature of man otherwyſe, then it was from the begynnyng makynge an other nature differente from that which he hath made with his moſt mightie and ſtrong hand in them which do beleue on hym. We do reade and fynde that the yeres and tymes hath bene chaunged and altered, but we fynd not that the nature of man was euer altered. I do graunt that thoſe wordes were ſpoken at that tyme of thoſe which lyued in the tyme of Noe. But not onely of them, but alſo of them which came after the floud. Ffor al men of them ſelfes are fleſh, all fleſhe, haye, and the glory of it as the floure of the fielde, Eſay.xl. Al the children of Adã

The nature of man of it ſelfe hath ben alwaye lyke.

of their ſelfe ar of an heuy and ſad hert thei do loue vanitie, thei do ſeeke after lyes and vntruth. Pſal. iiii. All men without exceptiō haue gone out of the right waye, and are become vnprofitable. There is none that can do any good, no not one in the world. Pſ. xii

If he wyl not be ſatiſfyed with this anſwer: but wyll contende that this text of the iudgement ſpoken and written in Geneſes, pertaineth to the time of Noe, I wil demāde this queſtion of hym. For what cauſe were thoſe men of Noes tyme rather called fleſh then thei which folowed after Noe, and lyued after hym? Truely of muche more greuous vices and offēces haue we read of many other men, yea, and with oure eyes haue ſene in our tyme, then was written of thoſe men in thoſe dayes of whom the wordes were firſt written and ſpoken. Of them we do read in Geneſis the .vi. theſe words. The ſonnes of God did ſee & perceiue the daughters of men that thei were fayre and bewtyful, and they toke to thē wyues from amōg them, thoſe which thei had choſen. Thei did not ſeke after thoſe daughters whiche were good, but for thoſe which were goodly and fayre, the children of whom, became myghtie men and of greate renowme. The Lorde ſayd then that the malice of man was great

Omnes declinauerunt, & ſimul inutiles facti ſunt. Non eſt, qui faciat bonum non eſt vſque ad vnum.

Synns, now a dayes ar more greuous and deteſtable, thē were in the tyme of Noe.

Cōpare oure ſmale fautes and dayly vſed vices with this offence of the ſonnes of in the earth, and all the imaginations and thoughtes of his hert were euyl euery daye The which wordes are to be vnderſtande, not onely of that age and tyme: but of al mē in al tymes of ages as in the. viii. Chapi. in the ſame booke apereth. The imaginacions of mans hert are euil from his youth. Therfore it is vngodly done to wrieth and wreſt thoſe wordes to the tyme of Noe onely.

Yet thei doe go further, ſaiynge and reaſoning on this maner. The pronenes and redy inclinatiō and towardnes to euyl whiche is in many men (as though it were not in al men) doth not take away al together the lybertie and fredome of mās wil, yea, though the ſaid naughtie inclination cannot be ouercome and cleane ſubdued without the helpe (as thei confeſſe) of the grace of God. Is it not a great bondage and captiuitie, not to be able to ouercome and ſubdue that thynge which we would faine haue furth of vs? By theſe premiſſes it dooth folowe, that we are ſeruauntes to that cōcupiſcence and naughtie inclination to euyl, tyl the tyme that we be deliuered and made fre in dede by Chriſt

The.iii.profe by the ſcripture.

It is ſaid in the Prouerbes.xvi The Lord doth al thynges for his owne ſake: yea, whē he reſerueth the vngodlye for the daye of

God, & it ſhal be no vice but a ſinguler vertue, For they dyd take the Maydens to their wyues in Matrimony, and not to make thē harlotes in whoredome.

wrath. This place is manifeſt and open declaryng to vs that the Lorde hath alredye iudged the reprobate and outcaſt perſones from the begynnyng to eternal puniſhmēt. Ther be many which contrary to all ryghteouſnes do inquire & buſely ſearch, to know thoſe thinges which do partain to the onely maieſtie of God in this place and ſuch other lyke, puttyng furth this queſtion. Wherfore did the Lorde make the wicked man ſeth he hath decreed from the begynnyng that the wicked ſhal periſhe? Wherfore did not the Lorde reuoke and plucke hym from hys impietie and wickednes after that he had made hym? Wherfore hath he not geuen to al men of his ſpirit? With theſe ſcrupulous and curious queſtions more then nedeth: thei are blynded and deceiued, beynge at the laſt by ſuch reaſonyng brought to that poynt, that they do make the Lorde not to be a merciful Lorde, but a cruel Lorde, and as it were a tiraunt. I wyl deſire and exhort all men, that wyth al reuerence they haue in fear and ſtedfaſtly beleue the iudgementes of the higheſt that he is in all his workes iuſt, faythfull & true, and that we be of oure ſelues myſerable, falſe, vniuſt and ſpitefull. The Lorde then hath made the wicked man for the euil day, beyng hymſelfe iuſt and ful of clemen-

A ful wicked queſtion

The great inconuenience and foule abſurditie whiche foloweth theſe queſtiõs cie. The wicked man of himſelfe, can do nothyng that is pleaſaunt and exceptable to God. O the profound depnes of the iudgementes of the Lorde, howe vnſearcheable, how incomprehenſible are his wayes? For of hym, by hym, and in hym are all thynges To him therfore be only glory and empire for euer and euer. Amen.

The .iiii. profe by the ſcriptures.

It is written in the Prouer. xxi Lyke as the riuers of the waters: euen ſo the herte of a kyng is in the hand of the lord The Lord may turne his hert which way ſoeuer it ſhal pleaſe him. In this place firſt thou doſt ſee that the riuars, and the diuiſion of waters are the worckes of God and all other thynges which can be named in heauen, or in earth or in the waters. The text is ſo playn that it neadeth no long declaration, by the which we dooe perceyue that the herte or wyll of a Kynge (for in the ſcriptures the hert and wyl is taken for one thing) is not free and at his libertie and pleaſure, but captiue and bond, to the pleaſure & wyl of the Lord, cauſynge it to encline and leane to whych part it pleaſeth hym, to godlines and to the fulfyllynge of hys wyll or contrarye, Yet for all that (good Reader) be

The kynges herte is in the handes of the lorde

The herte & the will is all on in ſcripture ware you do not miſtake & wronge vnderſtande me, bycauſe I ſaye that God doeth turne & incline the herte: as though he ſhold in ſo doynge worcke vngodlines. For this worde and vocable to incline or to turne, is aſmuch to ſay after the ſpeaking of the ſcripture: as to indurate or harden: or to let a mā runne into a reprobate mind, holding away his hand frō him: whyche is aſmuch to ſaye (to make it more playne) as the Lorde doeth relinquiſh and leaue hym to hys owne mere naturall frailenes: as in many places, & ſpecially in that boke whyche I dyd write intituled the cauſes of our blyndnes I haue declared. That leſſon, which you do reade here of the hert or wyl of a king: take it as wel to be vnderſtaude of all other men, for if that one be true, that the kynges herte and wyll is ſubiecte to the wyll of God, muche more all other mennes cogitations, thoughtes, wylles, and dedes.

What is ſignyfied by theſe wordes god turnethe god makethe to inclyne

To harden thy hart, is to leaue the to thyn owne weaknes

They ſaye and obiecte agayne, that the inclination and mouynge of the hand of the Lorde doeth not cauſe or worcke bondage or neceſſitie in the will of man, wherein they be foule deceyued not geuynge glory to the Lorde as they oughte to do. For the Lorde doeth moue and ſtirre a manne to Godlines as often as he doeth poure into hym hys

When dothe the lorde moue to godlynes

ſpirite and true fayeth. Then canne not that man ſinne by the vertue and ſtrenght which he hath receyued of the Lorde, wherby he is moued. For fayeth can not worcke euyll. Agayne, although the fleſhe in the fayethful men do ſynne, yet the ſpirite of God whereby the fayethful do lyue canne not ſinne. Peter by the ſtrength of the fleſh ſynned, being offended and diſpleaſed at the wordes of his maiſter Chriſte, ſayinge that he ſhoulde ſuffer. Whiche Peter dyd ſaye before to hys maiſter by the power and ſtrength of the ſpirite. Thou art Chriſt the ſonne of the liuing God. Math.vi. Chapter. To be ſhort in al thinges wher the ſpirite of God doth moue and ſtirre vs, is conteined a neceſſitie & bondage of the ſpirite beinge ſo decreed and ordeyned from the begynnynge. Lykewiſe alſo of all thoſe thynges whyche a man doeth worcke, inclined to vngodlynes, that is to ſaye, geuen to a reprobate minde, beyng left to the ſpirite of fornication, to hym ſelfe, to hys owne natural fragilitie and weakenes. For the wicked cã not choſe but do wickedly, for as muche as he is fleſhe, and therfore all hys worckes ſynne. It is alſo vnpoſſible but that wyckednes muſte be committed at that tyme whyche the Lorde by hys preſcience and foreknoweledge dyd knowe frome

Faythe cannot do euell

The rightwyſe man lyuethe by faythe

The faythfull ſynneth not

The preſcience and forknoledge of the lorde is unfallible the begynnynge woulde be done. Hereby we do reaſon and gather that all theſe thinges whereto they do moue and ſtyrre vs, or otherwyſe doeth harden leauynge vs to our owne ſelfe, are done or committed of neceſſitie ineuitable.

Take hede once agayne gentyll reader, and beware thou doeſte not reaſon to farre in thys matter, leaſt thou doeſte fall into inconuenience and wronge iudgement or opinion of the Lorde to thyne owne deſtruction and death. Reuerence thou alway hys moſt bleſſed iudgemente to the profound deapnes whereof no man at anye tyme is able to attayne.

☞ The .v. profe and authoritie

Hieremy.x.

Hieremye ſayeth the .x. Chapt. I do knowe very wel good Lorde that the wyl of man is not in hys own hande, nor yet in hys owne power to rule and gouerne his owne ſteppes and goinges which wordes are not to be meant and vnderſtande of ſadde or pleaſaunt thinges (as ſome mē do interpretate) but of euerye thought, wyll, and dede of man. As appeareth by that whiche foloweth. Chaſten vs O Lorde but wyth fauour, not wyth thy wrath. But if thys can not ſatiſfy their myndes, nor perſwade them ſuffitientlye that it is ſpoken of all the wayes of man boeth of hys thoughte, wyll, and dede: let theym anſwere me by theyr own experience, whyther theyr owne wayes be in theyr owne power yea or naye, to do or to forſake all that ſhall pleaſe them, to wyll or nyl that them luſteth If he be an aduouterouſe perſon, an hunter of whores, a couetuouſe man, a man full of Enuye and ſuche lyke: can he hym ſelfe as he woulde of hys own ſtrength, roote oute and put awaye cleane all theſe lewde affections forth of hys herte, that nothynge therof ſhall remayne behynde? If he find that he cã not do it of hym ſelfe, howe can he ſaye that the waye of man is in hys owne hande and power. Verely no man hath the rule of hys own wayes as he woulde.

Let euery man aſke him ſelfe this queſtion in that uicious affection wherto he is moſt inclyned

Therfore let vs pray wyth holy Dauid, Lorde do thou directe and make ſtraight my waies before thy ſyght, Dauid ſayeth in thy ſyghte, that is as muche to ſaye that it maye pleaſe the, as though he woulde ſaye, ſuffer not my wayes to be inclined and turned againſt the. Such like ſaying of him is in the Pſa.cxviii. Turne my eyes (good Lord) that they ſe no vanitie, quycke̅ and make me liuelye in thy wayes. Alſo, Turne and incline my hert to thy teſtimonies, & not to Auarice.

☙ The.vi. profe and authoritie.

Eſay. lxiii.

THe electe and choſen people do cõfeſſe and graunt openlye that oure wyll is captiue and bonde as Eſai lxiii. Thou Lorde our father, oure redemer, thy name is and alwaye hath bene Wherfore haſt thou made vs to erre and to declyne frõ thy wayes? Wherfore haſt thou hardened our hertes that we ſhould not fear the, the whyche place Paule doeth alleadge for that ſame purpoſe in the .ix. Chapter to the Romaynes.

☙ The. vii. profe and authoritie.

Pharao hardened

THys veritie is confirmed in Pharao, whoſe herte the Lord dyd harden as Exodi .ix. Chapter, and to the Romaynes .ix. Chap.

☙ The. viii. profe and Authoritie.

Exodi .ix.
Rom .ix.

IT is wrytten in Exodi the .ix. Chap. and to the Romaines the .ix. Therfore haue I kepte the, ſayeth the Lorde, to ſhewe in the my ſtrength, and that my name ſhould be ſpredde and blaſed thorowe all the erath. Thys place the fleſh wyl not haue to be vnderſtande aryghte as it oughte to be in hys owne natural meanyng. But after the fleſhly wyſdome reaſoneth on this faſhion. It is a foule inconuenience (ſaye theye) to ſay that the Lorde hathe hardened anye mans herte, to the entent, that by the wickednes and vngodlines of him which is hardened, he ſhold ſette forthe and ſhewe abrode hys myghtye power and glorye. This is the reaſon of the fleſhe. But I praye you brethren, lette vs be wyſe and ſober, not to raſhe nor more wyſe then nedeth or is profitable. Wherefore do we go aboute to fynde faulte and to reprehende the worde of the Lord. The miſerable & vngratiouſe fleſh doeth fynde fault at that whiche ſhe doth not vnderſtande nor knowe Let not the fleſhe anye more be in vs a iudge But let the ſpirite of god iudge in vs by his worde. The wycked and forſaken people of God in this place myght reaſon and gather that the Lorde hathe nede of the vngodlines of man, to the ſettynge forthe of hys glorye to the worlde. Suche kynde of gatheringes cometh from the deuyll, and ſo lette it go agayne to hym from whom it came, for God hathe nede of nothinge, it pleaſeth hym ſo to do, to vſe his creatures after hys deuice and moſt Godly pleaſure & wyl. The Lord did leaue Pharao in the ſpirite of fornicatiō, that is to ſaye in the vnderſtandyng and iudgemente of the fleſhe. Thys is to be hardened or ſtirred againſte God. For the ſence of the fleſhe is harde and ryſeth alwaye agaynſte the ſpirite of God. Wherefore he beynge ſo lefte and forſaken of God, coulde not choſe

Let vs not iudge and deme after the ſygnes and vnderſtandynge of the fleſh

God nedethe none of our helpe

What is to be hardned

but

but be hardened and ſo to ſtriue agaynſt the Lord, whoſe decre and ordinaunces Pharao went about to ſtop and let, the Lorde preuaylynge agaynſt him ouerthrowing ⁊ caſting downe the pride and glory of Pharao, treadyng it vnder his fete. Whereby the greate ſtrength and myghtye power and glorye of God was made manifeſt and open to al the worlde thorowout al the earth.

I haue kept the: howe is it to be taken

Therfore the Lord ſayed vnto hym theſe wordes I haue kept the, whiche is as muche to ſay, I haue lefte the wythoute my ſpirite, and therfore of neceſſitie thou muſt nedes reſiſte me ⁊ ſtriue agaynſte my wyll. For the ſtudies and cogitations of men, worcke allway agaynſt my wyl, thei can not choſe but reſiſte and ſtriue contrary to it. Therefore I haue ſet and lefte the in thyne owne ſence ⁊ knowledge of the fleſhe, by the whych ſence and vnderſtandynge of thine owne ſelfe as of man naked without my ſpirite, thou ſhalt be ſtirred and rayſed vp agaynſt me. Thou ſhalt withſtand me with all thy power whẽ I wyll brynge and leade forthe my people out of Egypte. Thou ſhalt not reſt but euery day, thou ſhalt growe more ſtyffe necked agaynſt me. But I ſhall in greate ſygnes ⁊ marvayles brynge oute of Egypte Iſraell, treadynge the and all thy people whiche reſiſteth me to pouder ⁊ to duſt, wherby al the whole earth ſhall knowe my ſtrengthe and power. Some men do thinke that if a ſynner be not ſtraight waie puniſhed and chaſtened of the Lorde, but ſuffered of the Lorde, ⁊ born wyth to the entent that he ſhould repent his former lyfe, whiche amẽdeth nothing at all, but rather waxeth worſſe ⁊ worſſe, they ſaye that by this token he is ſtrayght way indurate ⁊ hardened. The which thing is not alway true. For ther be many ſynners whom the Lorde doeth not puniſhe as ſone as they haue offended, ⁊ yet before they be puniſhed by the gift of God, they do amend ⁊ correct theyr life. Wherfore to vnderſtãd this point wel, you muſt cõſider that ther be .ii. kind of mẽ, that one is of the faithful, the other is of the ſort whiche be indurate ⁊ hardened. The faiethfull are they whiche haue the ſpirite of Chriſt, by the whiche ſpirite beynge taughte learned ⁊ enſtructed they do cleaue to the cõmaundement of the Lorde obeying his word ⁊ voice without long tarying. Thoſe which be indurate, are they which haue not the ſpirite of Chriſt, without the whiche ſpirite, no mã can do any thing that is good. The wãt ⁊ lacke wherof cauſeth that thei wil not herkẽ to the Lord but ſhew thẽſelues to be hard herted and rebelliouſe agaynſte his mooſte Godly wyll and commaundemente.

Whether the ſufferance of the lorde be a token of induration ye or naye

Be thou nothinge the bolder to ſynne for this but feare the great wrathe of god

Two kindes of men.

The faythfull

The indurat people.

Therfore they whych do make this doubt do holde opinion, that God doeth harden & make man go frome hys wayes, what tyme the Lorde doeth prolonge and differ hys puniſhment for theyr ſynne. The Lorde deceyueth him (ſay they) whē he doth not ſtraight waie as ſone as he hath offēded plucke and reuoke hym wyth ſharpe puniſhment from his lewednes. Thys is theyr expoſitiō in diuerſe places of the ſcripture, prouynge their expoſition & mindeto be true by the exemple of a father hauynge an vnruly & diſobediēt chylde, whome for hys vngraciouſenes he hath not corrected. Wherfore men ſaye that he hathe caſte awaye hys ſonne for lacke of due correction in tyme.

These worldly ſimplituds and carnally imagined examples do deceyue and blynde the eyes of many men from the ſyghte of the ſcripturs whiche are ſpirituall

Contrarye wyſe by the ſelfe ſame reaſon and exemple they do thynke that if God do correct and puniſhe a man ſtrayght way for hys faulte, that then he doeth not indurate and hardē him whō he hath chaſtened for his offence. All thys isbut phantaſies & peruers imaginations & interpretations of mannes mynd, far from any ſoundnes of the trueth.

Correction is no token of induration nor of the contrary.

For we do ſe daylye that there be manye whyche are wyth puniſhmentes corrected, beyng for al that not a whitte the better but the worſſe and more indurate. If that correction ſhoulde make a man not to be indurate, but to reuoke hym frome hys ſynne, and to be obediente to the Lorde: wherfore was not Pharao nor the Iſraelites therefore the better? The Iſraelites in the myddeſt of theyr bitter & ſharpe correctiō, committed fornication goynge frome the Lorde, in worſhyppyng of images, ſtockes, and blockes made wyth mannes hande perpetratynge mooſte filthy, ſtinkynge and abominable Idolatrye not onely not miniſſhynge, but augmentyng and encreaſynge theyr deteſtable and moſte damnable vices, Euerye wher they were apoſtatas and forſaken of the Lorde, yea whē they were in Egypt as you may ſe in Ezechiell the.xxxiii.Chapter.

Pharai
Iſraelites
Idolatrye

And agayne after that Hieruſalē was ouerthrown, whē they came into Egipte they did ſacrifice to the quene of heauen Hierem. xliiii. You cā not therfore ſay that God doth molifie, make ſofte and turne the hertes of men, when for theyr ſynnes he doeth chaſten and puniſhe thē, For thē Pharao ſhold haue bene turned and not indurate ſtill as he was But what tyme that the Lorde doeth poure forth hys ſpirite into the herte of man, that the obſtinate hardnes of an euyl falſe and liynge herte myght be broken, then you maye ſay that God duth molifie & turne, that is to ſaye doeth make man to incline to hys wyl

and

When dothe the lorde conuert man to his will: and wher wythe dothe he it and commaundementes. As Ezech.xi. Cha. and in the.xxxvi. teſtifieth ſaying. I wil take away ſayth the Lorde the ſtony herte forth of youre fleſhe. I wyll geue you an herte of fleſhe. I wyl geue you a newe herte and put my ſpirite in the middeſt of you.

A herte of ſtone

A herte of fleſhe

Truly neither infirmities nor ſyckenes, neither honger nor ſwerd, nor any other kynd of correction, no nor anye externe and outwarde gyfte of God, nether knoledge and vnderſtanding of things, nor any maner of carefulnes and ſorow cā make the hert of mā to be either a rebell, or to be pliable & obediente to the wyll of the Lord, but onely the fruition and lacke of the holye ſpirite.

The lacke of the ſpirite is the cauſe of oure reuocation or induration

As for the correction and chaſtiſynge of the Lorde, it profiteth if the ſpirite of God be preſente, otherwyſe it driueth to deſperation. The correction and puniſhmente of the wicked, maye outewardlye cauſe thē to refrayne & abſtaine from doing of euyll, But the herte is not the better.

What dothe correction worke in vs

The correctiō of the wicked maketh thē to be hypocrites and not the ſeruauntes of God as the.iiii. Chap. of Oſeas declareth.

Bycauſe the harte is not the better

The Lord threatened the Iſraelites bycauſe they dyd forſake hym in theyr fornication ſaying that theyr doughters and wyues ſhould be polluted & defiled with fornication and adultry The Lord alſo declared to thē that he would not puniſhe theyr daughters nor theyr wyues, bicauſe they ſhould not amẽd their liues outwardely from theyr vnchaſte liuinge, to the greate ignominie and ſhame of their huſbandes and parẽtes, beynge a iuſte & a mete correction of the carnall and naughty affections of the mẽ which were carnal in Iſrael, which deteſted and abhorred the defilinge of their wyues and doughters (a thyng whych al men may ſe outwardli) theyr owne hertes beinge full of al filthynes, & fornication frõ the Lorde, Bicauſe they feared the ignominiouſe opprobry and ſhame of man, more then the rebuke of God, the Lord moſt iuſtly ſuffered them to fall into that whiche they feared moſt. Likewiſe as the Lorde doeth indurate & harden, ſo he doeth alſo deceiue and begile. as Hieremie. xx. Chap. For Hieremie himſelf being ſtrikẽ of Phaſſur, & caſt into priſõ for declaryinge of the veritie, did make his praier to the Lord ſaying. Thou haſt deceyued me good Lord, & I am deceiued.

God is to be feared more then man

The lorde deceyueth

Thou art ſtrõger thẽ I, & haſte preuayled, I am made a mockyng ſtocke al the day long This place of Hieremie is bi thoſe mẽ which I dyd ſpeake of before, wrõge expoũded, as they did the place & ſcripture of induration, ſaiyng that the Lord deceiued, & begiled him whẽ he did not ſtraight way rebuke him of his erroure, But it is otherwiſe to be taken.

For the prophete beynge beaton and caſt into priſon and (as you do ther reade) being of all menne ſkorned and made a laughynge ſtocke for the veritie ſake, he dyd abhore and deſpiſe thoſe whyche dyd ſette lyghte by the worde of God, and yet peraduenture other whyles thorowe the weakenes of the fleſhe was in daunger to haue fallen frō the word of God, and ſo to haue propheſied no more But the Lorde dyd conforte hym, as it is manifeſte in the ſayed chap. But yet before that the Lorde dyd conforte hym, Hieremii ſayed Thou haſte deceyued me. &c. For the Lorde commaunded hym to go, and he went boldly, not knowynge that therefore he ſhoulde haue bene ſo handeled as he was, Therfore he ſayed, thou haſt deceyued me, As though he woulde haue ſayed. Thou Lorde dideſte not geue me warnynge before that I ſhould be ſcourged, empriſoned, and that thou wouldeſt that I whom thou dideſte ſend, ſhoulde be taken of them to whom I was ſent, whō thou myghteſt haue ſaued and kept forth of their handes. In fewe wordes, thys doeth declare thre thynges to vs. Fyrſte the heauines and ſorowe of the Prophete bycauſe the worde of God was diſpiſed. Seconde hys own griefe for the euilles whych he ſuffered whyche he thought not on, Thirdelye

What is declared to vs by the taking of Hieremy that hys takynge and enpriſonynge was of God, that is to ſaie, it was the wyl of God that he ſhoulde be taken.

They do obiecte alſo agaynſt our opinion of bonde wyll ſayinge that our wyl doth nothing of neceſſitie bycauſe that al thinges are in the hande of the Lorde. They confeſſe alſo that God after hys own ſecrete coūſell doth turne mans purpoſe and endeuers ofte tymes other wayes then man hym ſelfe entended, the whyche entent, purpoſe, and firſt endeuoure of man, they do aſcribe to the fre wyl of man ſaying that the fyrſt motion and ſtyrryng is in mannes libertie and power.

Whereto I ſaye and anſwere, that the wil of man worcketh of neceſſitie and by violēce bycauſe that all thynges are in the handes of the Lorde, and vnder the euerlaſtynge wyll of god (whych they do confeſſe of their owne gentilnes) whoſe will what man is able to reſiſte? What is the wyll of God but hys worde and the ſpirite of the ſcripture? And the worde of the Lorde is permanente for euer. Pſalme. Cxviii. and Eſai. xl.

What neade the faythfull menne paſſe or care how the Dunſe ſcholemaiſters haue brawled amonge them ſelues of the wyll & pleaſure of the Lorde, they can not tell what theyr ſelfes, hys purpoſe, hys decre, hys or-

The ſcotyſt diuinitie hath made darcke the diuinitie of Chriſt before mennes eyes

dinaun-

The ſpirite of god and of the fleſhe are at continuall warre

dinances muſt neades be perpetuall & ſtand for euer. The Lorde purpoſed frome the begynnynge, yea and before the begynnynge, that the kynge of Egypte ſhoulde be indurate and ſtyfnecked agaynſte hym, that he ſhould lyue wythout his ſpirite in the ſpirit of fornication, that is to ſaie in his owne naturall and fleſhly ſence and vnderſtandinge for the whyche cauſe he coulde not choſe but be agaynſte the Lorde and hys people. The affectiō of the fleſh, or of the ſpirit of the fleſh beyng not ſubiect to the law of God whiche is alway repugnaunte therto, as to the Ro. the viii. chap. The ſpirite did bynde hym in hys wynges as it dyd the Iſraelites, drawynge hym by hys power to al kynde of euil headlynge. Is not hys wyl then bound and cōſtrayned of neceſſitie to thys or to that? The whyche induration is to hym as a bridle in hys mouth drawynge and pluckynge hym frome God, and pryckynge, and ſtyrrynge him agaynſt the will of the Lord. And yet iuſtely he periſhed althoughe it was not in hys power to do well or Godly. If thou wylt nowe go about to reaſon and argue, after the ſpirite of fornication and of the fleſhe thou ſhalt ſtrayght waye fall into fornication agaynſte God. Be contente therfore and reaſon no further, for to reaſon otherwiſe it

doth

doeth diſhonoure to the Lorde, and it paſſeth thy capacitie. Pharao beynge miſerable and vniuſte, iuſtlye indurated and made harde, coulde not applye hym ſelfe to the Lordes wyll. Wherefore moſt iuſtely at the laſte he periſhed.

Many do thynke, bycauſe that God did ſtirre vp Pharao agaynſt him, therfore they do ſaye that God wroughte thoſe ſynnes in hym whyche he dyd. And that lykewyſe as God doeth hys good workes in vs, whiche are hys good workes beinge good, euen ſo (ſaye they) doeth he puniſhe hys own euyll workes in vs. God forbid I ſhoulde eyther ſpeake or thynke anye ſuch thynge whych I do knowe to be far frō any Godly doctrine. But thys I dare be bolde to ſaye, that Pharao was indurated, that is to ſaye forſaken of the Lorde and lefte to hym ſelfe, for the whyche cauſe in hys herte he was agaynſte God, by whome afterwarde he was ſtyrred vp to vtter and ſhew openlye in the face and ſyght of all menne thys greate wyckedneſſe, whyche he had by induration to the greate and excedyng glory of god. And yet for all that we do not ſay that god did worke that wyckednes in Pharao bycauſe that al wyckednes and vngodlynes procedethe not of hym: but of the lacke ⁊ want of the ſpirite of the vnderſtandyng of the fleſhe and ſpirit of fornication. O moſte inſcrutable and vnſerchable depnes of the iudgemente of God. What man knowethe theſe thynges? They be to thyne owne ſelfe ſecret o lorde. To the onlye it perteynethe to conclude and determyn theſe things: wherto no man els is able to penetrate and attayne. Wherfore who ſo euer dothe feare thy moſte godlye and maruailouſe name: let him commit thoſe thinges vnto the.

By this that we haue ſayd a mā may eaſely make anſwer to them whych holde opynion that the entente and endeuour, or to purpoſe a thynge is in the will of man: contendynge that the wyll of man ſhall be fre to entend, endeuour, or to purpoſe any maner of thing. The whych purpoſe entent or mynde to do a thinge eyther it is wycked and vngodly, & then it ſpryngethe from induration whyche dothe force a man to all euell (for an indurat perſon muſte nedes do that which is euell) is not he then forced therto?

The fleſhe will knowledg no bondage

This maner of ſpeaking the fleſh can not abyde to here whyche dothe crake and boſt that ſhe is fre and at her libertie. But what man can wythſtande the eternall decres of the lord. The compulſion is not of god: but

Induration is the worke of the lorde

of induration. The whyche is the worcke of god moſt ryghtwyſe :and alſo moſt terrible and to be feared. In this matter all ſophiſticall and dialecticall reaſonnynge profetethe nothynge at all: but rather doethe muche hurte concludynge that god worketh ſynne and wyckednes: that god compelleth a man to worke that whyche is euel. The lord kepe ſuche wordes from oure mouthes. But rather lette vs ſaye that herein dothe lye hyd the ſecretes of god whyche no man is able to take.

Contrarye wyſe yf mans ſtudy, entent or endeuour or purpoſe be godly: it commethe from the holy ſpirite from whō no wycked thynge can proced. Wherfore then doe we gyue lyberty to oure owne will which is altogyther captyue and bonde. For either it is captiue and bond to the ſpirit of fornications or to the ſpirite of god, Althoughe this captiuitie of this ſpirit of god is moſt ſwete and pleſaunte lybertye, as we ſhall here after in hys owne place and tyme conuenyente declare.

To thynke well is of god.

The captiuitie and bondage of the lord is liberty

Paule alſo in the ix chapiter to the Roma. conſydrynge the captiuitie and bondage of the will of man: concludethe on this wyſe. It is not in hym that wyllethe nor in hym that runneth, but in the Lorde whyche hath mercye and compaſſion. The whyche place of Paul ſome expoſitours do expound on this maner, ſayinge. The mercy of God preuented our wyll, the whyche mercye oure wyll doeth accompany and go wyth it togyther in oure indeuorynge and purpoſynge, bryngynge at the laſte to ſome good ende and effecte. Yet for al that (ſaye they) we do runne, we do wyll, we do couet, we do attayne, and obtayne oure purpoſe. But ſo that the ſelfe ſame thynge whyche is ours in dede, we do aſcribe whollye & altogyther to God whoſe handy worcke we be all.

What is that thynge, whyche we cal our owne, what is in vs but ſynne, impietie and vnryghtuouſnes? If we be iuſte, that is not ours, but it is Gods owne. If our running our wyllynge, our obtaynynge be ours, thẽ is it wicked. For al the wayes of man is vanitie. Pſalm. xxxviii. If we wyll aſcribe to God, and make to be hys, that which is our owne propre, that is to ſaye, our ſynnes, bycauſe he hath hardened vs, what erroure can be more greater?

All our wais are vanitie

Wherfore doth the mercye of god preuent our wyll.

No doubte the mercye of God dyd preuente oure wyll to deſtroye oure wyll. For wyth hys ſpirite in vs, he doth reneage and vtterlye denye vs, he doeth crucifie vs daye by daye, he wylleth in vs his wyl, he purpoſeth & endeuoureth in vs hys wyll, he prayeth, he runneth, he obteyned, he doth al thing in vs, and at the laſte he doeth crowne in vs that thynge whyche is hys owne proper. For euery faythful man ſayeth wyth Paul I do lyue nowe not I, but in me Chriſte lyueth. I do runne, I do praie, nowe not I, but theſe thynges and all other Chriſte doeth in me, The whyche altogyther muſte be aſcribed to God, whyche is graunted of our aduerſaries to be true.

The lorde doth croune his goodnes in vs.

Our good runnynge is Chriſt his runnynges

Nowe wyll I demaunde and aſke theim whether they be to be aſcribed to hym, as the workes of hym (for ſo they be in dede) or els as our workes proceadynge from the endeuoure and induſtry of our will. If they ſaye that they be hys owne workes, they do ſaye trulie and Godly, If they ſay that they be fyrſte oure workes and afterwarde we make theim to be the workes of God: lette them ſhew me whyther God hath any nede of vs, that we ſhoulde aſcribe to hym anye thyng, that is not hys own already. No verely. Let them gyue credite, and hearynge to the trueth whyche ſayeth. The earth is the Lordes, and all that is therein. Then is his, manne and other thynges whyche he worketh in hym. To whom onely be glory and empyre worlde wythoute ende. Amen.

Yf our wi'l be bou d ho'w do we merite

They haue an other obiection, wherein they do demaunde, when, howe, and whiche waye we do begynne to merite. If we do all thynge of force, by a continuall vrgent neceſſitie, If our wyll be fre at no tyme?

Chriſt dothe merite for vs

In what workes muſt we perſeuer

To thys obiectiō I anſwere and ſay that all merites are the merites onely of Chriſte and that all confidence and truſte of the merites of oure worckes muſt be taken awaye from vs, and yet we muſte perſeuer and cōtinue we ſtyll in good worckes, thoſe I ſaye whyche are of fayeth. For trulye we maye pype in an iuie buſhe for anye thynge that we can merite vnto our ſelfe. As the. iiii. cha. of the reuelation.

What is ment by the eldars leping downe ther crowns befor the throne of god.

The . xxiiii. elders did laye downe theyr crownes before the throne and ſeate of the Lambe of God, knowledginge therby that by the merites of Chriſte, they dyd receyue the ſame crownes of glory at the Lords hād

Cornelius Centurio

Cornelius the Centurion did not obtaine by hys owne merites & worckes to be prayſed & cōmēded of the Lord, but by the grace of the Lorde and goodnes of Chriſt.

Paule.

What ſhoulde I ſpeake of Paule, whiche dyd not wynne the crowne, after he had ended hys courſe by hys owne deades, but by hym, by whoſe healpe he ended and finiſhed hys courſe. Finally, neyther cornelius obteined the fauoure of the Lorde, nor Paule the crowne of glorye, by the merites of theyr owne induſtrie and trauaile, but only by the gyfte of the Lorde, by the lyghtenyng of his ſpirite, and by the fre election of God.

The ningth proffe,

I Maruayle that men wyll ſo ſteflye contend and ſtryue agaynſte ſo open and manifeſt texte of the ſcriptures and teſtimonies of the Lorde, to proue the wil of man which is bonde & captiue, for to be fre and at liberty, the which bōdage we do find & proue dayly by experience in our ſelues, euery one of vs beynge in the handes of the Lord none otherwyſe then is the cleye in the handes of the potter, to be faſhioned to what vſe the potters mynde and pleaſure is, as it is written Eſai.xlv.Chap.

The ſimilytude of the potter

Woe be to hym that ſtriueth wyth hys maker, the potſhard with the potter. Wyl the clay ſay to the the potter what doeſte thou make? Thy worcke ſerueth for nothynge? Alſo Jeremie ſpeaketh more plainely the.xviii Chap. Maye not I do with you as the potter doeth. O houſe of Iſraell. Ye are in my hande euen as the clay in the potters hande. Paule to the Rom. the.ix. Chap.

Eſai.xlv.

Hieremy. xviii.

Rom.ix.

Hath not the potter power and libertie of one clotte of claye, to make one veſſell to honoure, an other to vilenes. What ſo euer did cauſe the Prophetes & the Apoſtles to write this, I am ſure that this is true, that the potter hath no more power on the piece of claye thẽ the Lord hath ouer man. Nay the power that the Lorde hath ouer man, is much more a thouſande tymes. Alſo it is certayne, that lykewyſe as the potter doeth make certayne veſſels to honeſte vſes & ſeruice, as to receiue and kepe meate and drinke, and water, wyth ſuche other lyke: and other to a more vile office: euen ſo the Lorde hath created the electe to hys glorye, the reprobate to perpetual ignominie and ſhame.

Furthermore, the potter doeth breake the veſſel and maketh it anewe, greater or ſmaller, as it doth lyke hym beſt, at whoſe workmãſhyp the veſſel is content & reſiſteth not, nor grudgeth any thynge at al, but that he maye make thereof what ſo euer ſhall pleaſe hym. So trulye the Lorde worketh and faſhioneth man. The Lorde doeth harden and make indurate, he doeth agayne take awaye and remoue the hardnes frõ the hert of man And as long as the mã is hardened: ſo long is the veſſell full of all ignominie and filthines. After that hys hardenes of herte is taken

As longe as thou doſt delight in ſynne thinke and beleue that thou art ken awaye, and hath receyued a newe herte he is then made agayne the veſſell of glorye So you may ſe, that it is not in the hande of hym that wylleth, or that runneth but in the Lorde whyche is full of mercy.

indurat:tyl thou doeſte abhorre it.

Obiection

They make a certayn obiection to proue the wyll of man free, by a ſayinge of Paule the ſeconde epiſtle to Timothe and .ii. chap. If a man ſayeth Paule doeth purge him ſelf from ſuche men, he ſhall be a veſſell ſanctified to honoure, mete for the vſes of the Lorde. Theſe wordes (ſaye they) were foleiſhly to be ſpoken to a potſharde, but to the ſharde whyche is indued wyth reaſon, it maye be wel ſayd. I do graunt this, but that whyche they do inferre, and gether hereof I wyl not graunt to. The reaſonable ſhard (ſay they) beynge warned and admoniſhed maye accommodate and make mete it ſelfe to the wyll and pleaſure of the Lorde. The whiche thynge they do call the endeuoure of free wyll. I do holde the contrary opinion, affirmynge that no man, haue he neuer ſo fyne & quycke a wytte, be he neuer ſo muche & well learned, though he were euery houre in the daye admoniſhed and taughte hys dutye, that he is not able to accōmodate and make mete hym ſelfe to the wyll of the Lord, without he haue receyued the ſpirite of Chriſte,

Indeuour of mans. wyll is when a man purpoſethe and ſettethe his mynd to do thinges and begynneth to go about it which is called in latē Conatus the whyche ſpirite doth make hym apte and readye to the wyll of the Lorde.

An other obiection they do laye agaynſte vs, ſayinge. If you do ſpeake thys thynge playnlie without any exception, that we are in the handes of the Lorde, as the claie in the handes of the potter, then muſt we ſay (ſaye they) that likewyſe as the potter is the cauſe why the veſſell is a veſſell of ignominie ſeruynge for a vyle office, and ſo folowing not the veſſell to be blamed bycauſe it was no better: euen ſo it is wyth the reprobates the cauſe of theyr reprobatiō, whi they be naughty veſſels to be imputed to the Lorde which myght haue made theim veſſels of honoure if it had pleaſed him, and not the reprobates worthy to be blamed.

To thys obiection I anſwer ſaiyng that theſe argumentes and reaſōs are altogither of the fleſhe and carnall makynge concluſion of the premiſes whyche they vnderſtand not aryght, beynge not able to attaine to thē wherein manye thynges do lie hyd paſſinge all mens vnderſtandynge and power to aryſe vp to the knowledge therof. It is good therfore in thys caſſe to ſtaye and ſearch no further. But rather with all humilitie to reuerence thoſe thynges whyche the Lorde kepeth for his owne knoweledge.

An other obiection of oure aduerſaries is thys. If they wyll (ſaye they) that the similitude of the potter whyche Paull ſpeakethe of, muſte be vnderſtande and taken ſimplye and playnlye, as it lyeth: whye ſhoulde we not (ſaie they) vnderſtand that place of Paule as it lyeth in the letter, ſaying. If a manne do pourge hym. &c. Wherto I ſaye that we do take it none otherewyſe then as it doeth lye: ſo that they do take it and vnderſtande it after that maner, as all ſuch places of the ſcriptures are vſed to be taken. For thys poynte you muſte marke well, that to kepe the commaundementes which we are commaunded to kepe, it is vnpoſſible for manne wythoute he haue the ſpirite of the Lorde, the whyche no ſophiſticall cauillation can denye. Naye they graunte theyr ſelues that it is vnpoſſible that anye man can kepe the commaundementes of the Lorde, after the mynde, intente, and wyl of the Lorde whyche doth cōmaund them wythout his ſpirite. It foloweth that what ſo euer the Lorde cōmaundeth vs to do, is to vs vnpoſſible. Yet the Lorde willeth vs to kepe and obſerue hys cōmaundemētes. Wherby both we haue the knowledge of ſynne, & we knowe alſo how weake feble and of no ſtrength we be of our ſelues For the lawe is ſpirituall whych can not be

By the commaundemēts we do know what is ſinne & our owne weakenes.

The lawe is ſpirituall and

kepte

therfore it muſt be ſpiritually obſerued: or els you worcke in hypocricie.

kepte wythout the ſpirite of God. And therfore he hathe geuen hys ſpirite to the electes to kepe hys wyll, whyche they were not able eis for to do. James hathe ſuche an other ſayinge as they do rehearſe forth of Paules ſayinge. Clenſe your hertes, you wauering of mynde. The whyche thynge they cā not do without the hertes be purified and made cleane by fayth in Jeſu Chriſt. Thus ought theſe wordes (purifie your hertes) to be takē and vnderſtanded, that is. Beleue you in Chriſte, that by hys ſpirite you maye be purified. But no man can beleue, but he which is drawen of the father as witneſſeth John the ſyxte Chapter. Whiche we muſte nedes graunte,

We can not call on the lord wythout the ſpirit of the lorde

Let vs deſyre and praye, that God wyll kepe in vs his cōmaundemētes whiche of our ſelues, in our ſelfe, we are not able to do. Let vs aſke, cal, and crye, after that with greate diligence and fayeth, and it ſhall be graunted to vs. But ſe how captyue & bond our wyll is, that for to deſyre and aſke anye thing of the lord we ar not able of ourſelues

Man worketh good or euell as the ſpirite drawethe

They wil anſwer to me againe, ſaying that the ſayinges which are ſpokē of the ſaintes & godlye faithful people: are fales & not true that is. Thei haue purged & made clene ther hertes they haue ſanctified thē ſelfes. They loued the Lord e, they prayed wel, they dyd good workes and ſo fourth ſuche other lyke

ſayenges. The whyche wordes are not falſe
but true ſo that you do preſuppoſe theſe thin-
ges to be done by them thorowe the ſpirite of
god & fayth ſo that we muſt confeſſe all thin-
ges well done to be the dedes of the ſpirite of
god of whom they be wrought.

Ther is none of vs whyche denyethe that
man worketh: but we do denye that he wor-
kethe at his owne frewyl For either he wor-
kethe that whiche is euell being drawen bye
the ſpirite of fornication: or els he doth worke
that thinge which is good by the ſpirit of the
lord allmightie. Marke this ſimilitude which
folowethe whiche makethe not ſmall for this
purpoſe. A man takethe a knyfe and cutteth
bread wyth it. The knyfe allſo doth cutte: but
not wyth out the hand of hym which holdeth
the knyfe. For the knife is not fre of him ſelfe
either to cut or not to cut. Yet for all that whē
a man doeth cut any thynge wyth a knyfe he
ſayth this knyfe cutteth well or yl although he
of hym ſelfe he doeth cut nothynge at all but
by the power and force of the cuttar. So wee
can do nothyng of our ſelfe that is good and
ryghe except the ſpirite of god worketh it in
vs. we do no euyll excepte we be bound with
the ſpirite of fornication and of the fleſhe. To
the which ſpirite the lorde by his moſt right-
wyſe iuſtyce dothe leaue vs: by his iudgment
I ſaye whych we knowe not. And ſo he ſuf-

A ſimilitud by a knyfe

This knyfe cutteth well or yll not of hym ſelfe but by the cutter fereth vs to be hardened. In this place muſte the ſayeth, full be taught to take heade and beware of that peſtilent opinion, which ſayethe that euery man is made the veſſel of honour or reproche by our own meryttes goynge before. What thynge is or euer was before the eternal decre and ordinaunce of the lorde? If thou wylt ſaye that god hath decreed and ordeined theſe thynges, whyche is euerlaſtynge bycauſe of thoſe thynges whych he knew bye his forſyght and knowledge, that euery man woulde do in tymes: we anſwer ſeynge that no thyng whych is done in tyme: and is temporall can be the cauſe of a thynge whiche is eternal & before all tyme. We ſhold do greate wronge and iniury to the lorde to ſaye that he was cõpelled to ordayne and decre any thing in hys euerlaſtyng beynge, for thoſe thynges ſake whyche are done wythe in the lymyt of tyme. By the onely worthynes and grace of God the elect are predeſtinated to be in tyme veſſels to glory and honoure, by whoſe moſte iuſt iudgemẽt to vs vnknowen, the reprobates are made in tyme the veſſels of ignominie, to diſhonour & ſhame.

The electes

The reprobates

The Lorde is marueylouſe
in al hys iudgmẽtes.

The

The.x.proſe.

THe captiuitie and bondage of oure wyl is proued by Eſay the.x.chap. Shall the ax boſte it ſelfe agaynſte hym whiche doeth hewe wyth it, or ſhall the ſaw make any braggynge againſte hym that ruleth it? That were euen lyke as if the rodde whyche a man doth beare wold exalte hym ſelfe and riſe vp againſt the bearer, or as though the ſtafe would magnifye it ſelfe whyche is made but of wod and tre. Behold the Lorde doeth call a wycked king an axe, a ſaw, a ſtaffe, a rodde, whych thyng men do vſe to occupie to one thynge or an other, to declare that the Lorde doeth make al men to be hys inſtrumentes, by the whyche he doth fulfil & accōplyſhe hys iudgementes and worketh al that pleaſeth him. And trulye a man is nothynge els then an inſtrumēt of the Lorde wherwyth he doeth worcke.

Eſai.x.

Example: by an ax and by a ſawe

An euel kyng is called an axe: a rode, a ſawe

Man kynde is the lorde, his inſtrumēt

The.xi.proſe

PAule ſayth to the Romaynes in the.ix. Chapter. It was ſaid (ſayeth he) to the two childrē Jacob & Eſau: before they were borne before they had done either euell or good (as it is written in the Geneſis the.xxv. Chapter) The elder ſhall be ſeruaunte to the yonger for thys entente that by election the purpoſe, and ordinaunce of

God

Rom.ix.

Let vs praye the lorde that

we maye be his callyng Iacob Eſau.

God ſhoulde be ſtedfaſte and certayne, not by oure worckes but by God, whoſe pleaſure is to cal whom hym pleaſeth. It is writen alſo in Malachy the fyrſt Chapt. I haue loued Iacob and hated Eſau. It is manifeſt that before the beginninge he hated the wickednes of Eſau and hys chyldren, that is to ſay thoſe that folowed hys incredulitie and vnfayethfulneſſe. He loued Iacob and hys ſede that is to ſaye, thoſe whyche folowed & had the fayth of Iacob. Theſe wordes may not be taken and vnderſtande of the children of theyr own bodies begotten naturally.

The lorde dyd hat the wyckednes of Eſau befor that Eſau was.

Who be the childryn of Eſau and of Iacob.

For likewiſe as al the Iſraelites, are not called in the ſede of Iacob but thoſe which haue faith, as Paule to the Romains the. ix. chap. So all the Idumites were not the ſonnes & chyldrē of Eſau. But thoſe which folowed the vnfaythefulnes & vngodlynes of Eſau. Euery vnfayethfull man be he an Idumite, or an Iſraelite, a Greke, or of any other men, is of the ſede of Eſau.

Who be Iſraelytes.

Who be Idumytes

And contrarie wyſe euerye fayethfull man if he be an Iſraelite, an Idumite, an Engliſh man, or a frenchman, is of the ſede of Iacob

Theſe thynges I wyll referre to the expoſition of Abdias and Malachias, where I wyll copiouſlye declare thys matter of the loue of Iacob, & of the hatred of Eſau God wyllyng. This which I haue ſpokē is ſuffi-

The

cient cōcernyng our purpoſe for this tyme.

❧ The.xii.proſe.

The wordes of oure Sauioure do conſyrme thys ſame captiuitie and bondage of oure wyll in John the vi. Chapter. No man can come after me and folowe me, that is to ſaye, beleue in me, excepte my father whyche dyd ſende me do drawe hym. Is not oure wyl thē captyue and bonde, when it canne not beleue in Chriſt, without it be drawen? And John the xv. Chap. Wythout me you can do nothing The whyche place when that Chriſte dyd ſpeake to hys diſciples althoughe he dyd ſpeake of the fruite of his Goſpel callynge him ſelfe the vyne, & them the braunches, yet he dyd ſpeake it generallye and vniuerſally to all men ſayinge, wythoute me you can do nothynge, that is to ſaie, no good fruite at al whyche is a good worcke. And there is no good worke but that onely which is of faith otherewyſe it is an euyll worcke and ſynne as to the Romains.xiiii. For lykewiſe as by fayth cometh the goodnes of the worke, euē ſo by vnfayethfulnes and incredulitie is the contrarye. But thoſe thynges onely whiche be of fayeth do profitte vnto ſaluation and nothynge els. The whych, conſidering that we can not performe of oure ſelues, no not to begynne nor to procede, nor to endeuoure,

John.vi.

What is to folow Chriſt

John.xv.

Which is a good worke

Rom.xiii.

nor to make an ende and finyſhe. Wherfore ſhoulde we not ſaye that oure wyll is bonde and captiue & withoute all libertie?

The obiection of the aduerſaries

They do obiecte agaynſte vs, ſaiynge. We do nothyng wythout Chriſte, but whē he doeth ſende his ſpirite, eyther we do agre to hys ſpirite, or els we do refuſe it. The cōſent and agremente to the wyll of the Lorde is of vs, ſaye they, is oure owne and of oure ſelues. The Lorde (ſay they) doeth put vs in mynde to praye, to repente our naughtye liuynge, to be liberall to the pouertye and ſo forthe, the whyche ſuggeſtion for to folowe or to reſiſt is in our libertie & wil. I do ſay & anſwer to thys obiection, ſaying. If thys obiection be true, then are the wordes of Chriſt faulſe, whyche doeth ſaye, withoute me you can do nothinge. For after your reaſon you maye do ſome thynge wythoute hym, to endeuour & applie your wil to his wyl. And ſo were the worke of god, which doth inwardlye moniſh & teache you: no greater thē that whyche manne doeth in preachinge and teachynge outwardelye. As by exemple. A man doeth pronounce and ſhewe forth the veritie of God, to the whych (if theyr obiection be true may) he apply him ſelfe: maye go about and endeuour to do it, and alſo to perfourm it of hys owne power and ſtrength.

Ver

O errour and mooſte execrable hereſie. Thys is the verye trueth. God doeth moue and ſtyrre that thynge whiche pleaſeth him, no man can applye him ſelfe thereto, excepte he receyue the ſpirite of God, whereby he doeth it. No he can begynne to do nothynge be it never ſo little, wythoute Chriſte doe worcke in hym the beginnyng and the mind to do well, we do our endeuoure, we do apply our ſelues to the veritie and to the Lorde not by the lybertie & fredome of our wyl but by the ſpirite of God whiche worcketh in vs mercifully vſynge vs as his inſtrumētes in all good dedes, in ſhewyng obedience to hys wyl, in prayer, in inuocation, to lyue ſoberly chaſtelye, and ſo forth to his honour.

Euery good worke is the worke of Chriſte in vs

Obiection

Agaynſte thys anſwere they do obiecte ſayinge. If God worcke all thynges in vs by hys ſpirite, if he wylleth hys wyll in vs, if he praieth, if he geueth almes, if he ſtudieth, worketh and ſpeaketh in vs: wherfore do we then endeuour oure ſelues to do anie thinge, wherefore are we ſo anxiouſe & careful? I wyll not ſpeake of all othere thynges that we do, for what cauſe (ſaye they) did the holye Euangeliſtes prepare theim ſelues to the declaration of the worde of God. Sythe it was ſayed to them, when you be brought before Kynges and rulers, be not carefull thynkyng how and what you ſhold ſpeake. For it is not you (ſayeth the Lorde) whyche ſpeaketh, but the ſpirite of my father whych ſpeaketh in you. Whereto I ſaye that who ſo euer doeth go aboute anye thyng or is carefull for thynges, or ſtudieth howe to ſet forthe the Goſpell of Chriſte: he doeth it eythere of a pure fayeth towarde God, and then is it the dede of the holye Gooſte, or els wythout fayeth truſtinge in hys owne vertue and induſtruouſe laboure and diligence and then it is the worke of the ſenſe and vnderſtandinge of the fleſhe. That other a mã doeth beynge bound and drawen by the ſpirite of the Lorde, as for that whyche he doth by the confidence of hys owne ſtrengthe, it is done by compultiõ of the ſpirite of fornication, bicauſe he is bounde in the winges of fornication, as it is written. Where is become oure libertie? For that one thou canſte not do wythoute the ſpirite of God, the ſeconde can not chuſe but be done after the ſpirite of euil whiche leadeth the. It is impoſſible that thou of thy ſelf canſte ouercome the ſpirite of fornication, in the whiche he draweth the whither it pleaſeth that ſpirite, bi the whyche you maye perceyue that our wyl is farre from al libertie, and fre workynge beynge drawen on boeth ſydes, eyther by the

We do good or euel as the ſpirit doth drawe ſpirite of God, or els by the ſens of the fleſh As towchyng to the miniſters of the church if they preparynge them ſelues to preach do ſtudie and ponder before what they ſhal ſay they do wel in ſo doyng, ſo that they do not put theyr truſt and confidēce to theyr owne ſtudye and laboure, but to the goodnes and promiſe of the Lord.

All oure ſtudies and labours muſt be referred to Chriſte.

Where as we alleged the texte of the, vi. Chap. of John, that is, No man can. &c. ſome do thynke, that that drawynge wherewyth the father draweth, is no violente drawinge whyche importeth anye neceſſitie, that thou maiſte not chuſe but go whereto thou arte drawen, but that a man maye (as they ſaye) haue the wyll to do or to leue vndone, as it pleaſeth him. Which opinion of theyrs they do proue by an exemple ſaying. Likewiſe as a chylde when a man doeth ſhewe to hym an apple, doeth runne to the man for the apple And as a ſhepe doth folowe the man which hath a grene wilowe bow in his hande: euen ſo, ſaye they, doeth the Lorde moue and ſtyrre our mindes with this or that, leauyng to our choiſe whether we wyll come or not.

Whether the drawinge of the father do importe any violence or neceſſitie in it yea or maye.

J do thynke this expoſition, to be erronious, peruerſe, & heretical the ſolution wherof muſt be made as J haue to you before ſufficiētly declared. For this entēt haue J ſhewed to you other wrytynge of the ſcriptures that you maye ſe howe they do ſtriue and ſtruggle agaynſte the veritie of the Lorde. Suche maner of drawynge is thys, that a man can not chuſe but folowe him that draweth. For euery man that is drawen of the father and taught by hym, cometh to Chriſte, as John the.vi, Chap. When the Lorde doeth drawe the, and in the time of hys drawing, the wicked ſpirite of fornicatiō is bound faſte within the by the ſpirite of Chriſte that he cā not ſtyrre, that he can do nothinge in the, to lette the frō that wherto the ſpirite of God which is in the doth draw the: ſo long as the ſpirite of God reigneth in the, ſo long the ſpirit of fornication can do the no maner ſcathe, nor beare anye rule in the. It geueth place agaynſte hys wyll to hys better and ſuperioure. Therfore the ſpirite of God doeth vſe the at hys libertie wythoute anye ſtoppe or let and kepeth the commaundementes in the of the high Lord. Thou maiſte not chuſe but runne whē he draweth the after him in thoſe thynges wherto the ſpirite wyll haue the to folow him. For he hath put a bridle & a ſtrōg bit into the mouth of the ſpirite of fornicatiō whyche before was all thy hinderaunce and let, that thou myghteſte not be appliant and agreable to the wyll of the Lorde. Therefore

Wher the ſpirite of god is in place the ſpirit of the fleſhe is made ſubiect of force we are drawē of God, and are forced to run after hym whyche goeth before drawynge vs as his owne wyll pleaſeth. If there be any man whyche thynketh that he is drawē and yet runneth not, he is fowle deceyued, for he is not drawen. Chriſte which ſuffered death for vs doeth drawe al men after hym Which al mē, be the childrē of Iſrael, that is to ſaye the elected, for whom onelye he was ſent. To them pertayneth the heritage of the worlde thorow Chriſte as appeareth Paule the.xiiii. Chap, to the Rom. For when the elected be drawen, they do hye theym as faſte as they can after Chriſte, bycauſe they can not chuſe the ſpirite of Chriſte bearyng rule in thē. Although the elected do offende and ſinne ſometime by weakenes and infirmitie the cōcupiſcence beyng not altogither quenched in them, yet they do lyue by the vertue of God, by the whyche vertue they do hate ſinne, that ſame vertue beyng the cauſe wherfore theyr ſynne is not imputed to them. For the fleſhe hath hyr concupiſcence againſt the ſpirite, yea in them whych be elected, but ſhe doeth not preuaile or beare any great ſwing in them, beynge made ſubiecte to the ſpirite, whyche is of higher dignitie and power kepynge the ſpirite of the fleſhe vnder and ſhort frome ragynge to farre.

It is an euydent knowledge that we are not drawen when we are not folowers.

Who is the drawer

It is a great token of election; if thou doeſt fele in thy ſelfe the hatred of ſin

To the elect their ſinne is not imputed

In the elect is ſome carnalitie

For the ſpirite of god hathe the ſpirite of the fleſhe faſt bounde: cauſeing that the ſinne of them in whome ſome ſparkle of the fleſhe remayneth is odyouſe and deteſtable to thē ſelues. They whyche be elected doe hatte ther owne naughti dedes with al ther herts the whych hatred doth come of the ſpirite of god. Therfore the man which is lede by the ſpirite of god can not ſyn the which is lede by the concupiſcence of the fleſhe: muſt nedes worke ſynne and wickednes. The doienges of Chriſte: and the dedes or workes of man are contrary. That ſpirite in the which thou haſte thy delyghte wherto thou art addicted and geuen in thyne herte: that ſame doeth reygne in the.

As the hatred of ſynne is token of election ſo the reioyſynge of ſynne is tokē of induration

Marke this well: and examyn thy ſelf after this leſſon and feare not.

Thou art geuen: & addicted to one when thou doeſt beleue and workeſt by faith after the worde of the lorde. Thou art ſeruante to that other when thou arte unfaythefull, and bringeſt forth deadly frutes of thy infidelitie that is to ſaye workes agaynſt the worde of god which be not of fayth.

The fleſhe is not all togethere ſubdued & quelled in the electe, as longe as they be on lyue. And yet it is dayly crucifyed in them it is mortified by the preſcence of the heauenly ſpirit: wherin the fleſhe is bounde bydeled & made ſubiecte. The ſpirite of the lorde if it

The electe hathe the prickynge of the fleſhe in them durynge ther lyfe.

pleaſe hym maye drawe the quyckelye altogyther and whole after hym, quenchyng in the power, ſtrength & heat of the fleſhe. But it pleaſeth hym not ſo forto do, bycauſe he knoweth it to be better as it is & more to his glorye, and to the profit of the electe people howe ſo euer the ſpirite of fornication doth iudge and take it otherwyſe.

Wherfore doth not the lorde take a way cleane the pryckyng of the fleſhe in his elect

Many men do thinke in them ſelues, that they coulde fynde the cauſes of al theſe thinges, why and wherfore the Lorde doeth this thynge or that. But verelie as it is ſaied before, the ſpirite of fornication hathe deceyued them, and bounde them in hys wynges. For what ſo euer they can ſaye, it is muche leſſe then the trueth in dede.

What man doth knowe the cauſe of the lordes workes

They do ſaye furthermore that it is permitted to the fleſhe to beare ſome rule in a man, bycauſe that man knowlegynge hys owne frailtie, ſhould meake and lowly hym ſelfe. I do knowe that it is neadfull that we be meke and lowlye, but for all that it is not well ſayd, that for that cauſe the fleſhe is not extinguiſhed in vs, bicauſe we ſhoulde meke and ſubmit our ſelues. For the true and perfecte mekenes, lowlines and humilitie commeth from the ſpirite of God. But the fleſhe doeth plucke them ſomewhat backe, making them leſſe obedient & meke then they ſhould

The fleſhe doth hynder the electe frõ the perfetnes that they deſyre and that by the ordynaunce of the lorde.

or woulde be. For if the fleſhe were cleane aboliſhed and ſubdued in vs, that it ſhoulde haue no maner of ſtyrring: then ſhould ther be in vs no pride, nor none other corrupt affection, but a true humilitie a perfecte iuſtice and ryghtuouſnes. No man doeth knowe thys miſterie but the Lorde onelye, and to whome it pleaſeth hym to open it. He wyll reueyle and open it to hys electes in time, to theyr glorye, and then we ſhal knowe howe maruailouſe are the iudgemētes of the Lord aboue mans reaſon.

Thoſe whiche do ſubuerte the right ſences of Gods word do ſuppoſe that the wordes whyche the ſpouſe in the Goſpell dyd ſpeake ſayinge. Drawe me after the (⁊ thoſe whyche the yonge women did ſpeake in the Canty. ſayinge. We wyll runne) do make muche for theyr purpoſe to confyrme theyr blynde forged libertie of mans wyll, ſaying that the deſyre of the yonge man, and to be drawen after him, and of the yonge women for to runne doeth come of theyr owne propre, endeuoure, and fre wyll. But if they do loke well on the matter, they ſhall fynd that it is cleane contrarie, and that theſe wordes do proue ſtrongely the miſerable captiuitie and bondage of mannes wyll, as in that place of the Canti. ⁊ by that whych we haue declared alreadye doeth appeare.

☞ The.xiii.proufe.

Paule wryteth to the corhinthians the ſecond Epiſtle and.iii.chapter. Not that we (ſayeth he) be ſuffitiente of oure ſelues, to thynke anye thynge as of oure ſelues. But all our ſuffitiency is of the Lord This texte and ſuche other the defenders of fre wyll do expound by thys worde. Poteſt that is in Englyſhe to ſaye, can, or maye, as it maye or can be vnderſtande thus or thus, it maye be true in thys ſence. We wyll not conſent and graunte that they ſhall wryth & wreſte the ſcriptures makynge diuers ſenſes and vnderſtandynges, whyche are vnpoſſible to be true, we wyl that the ſcripture be taken in hys owne kynde & naturall meanynge. For the more ſimple and playne the declaratiō is made, the more neare it is to the trueth. Truly of our ſelfe we can thinke nothinge that is pleaſaunt to the Lorde. Thou wylt ſaye peraduenture. I do graunte that we can thynke no Godly thynge of oure ſelues, muche leſſe perfourme any ſuch thinge. But to applye our ſelues to his wyll, which doeth put ſuche thynges in our mindes, that is in oure owne power and wyll. As witneſſeth Paule to the Rom.the.vii.chap. ſaying To wyll I haue in my power, but to per-

The lorde doth worke in vs both to wyll and to do the ded fourme my wyll that I can not by no meanes. The whyche authoritie of Paule maketh nothynge agaynst vs beynge takē as it ought for to be, expoundynge as before I haue declared after thys maner. To wyl is in my power, that is to ſaye, by the ſpirite of God. But to perfourme it I can not bicauſe that no man can perfourme the wil whyche the Lord doth gyue, except the Lord do gyue the ſpirit aſwell to perfourme it, as he did to wyll it. The ſelfe ſame thyng teacheth Paul to the Philip. the ſecond Chapt. declarynge that to wyll cometh of God ſayinge theſe wordes. The Lord doeth worcke in vs, both for to wyll, and to perfourme. Forſoth if we can not of our ſelues wyll to do good, howe can we ſaye it at our owne libertie we maye chuſe to do thys or that at our own pleaſure Yet will not they forſake thys opinion of fre will. For if a man wold aſke thē, howe and by what reaſō they cā proue & affirme theyr ſayinge to be true, they do anſwer, that the wil of man worketh with the ſpirite of god. Nay they wyll leaue out this worde ſpirite and ſay. The wil worketh with grace workinge in vs. They thinke that thys vocable grace is an habite or affection of the minde; as other affections be, being in dede nothing leſſe. For grace is the fauoure of God. For ther is no man whych is indued wyth grace

Philip.ii.

You may ſe how darkely they do teach

but he onelye whyche is pleaſaunte to the Lord or whō the Lorde doth fauour. I do not regard or pas much for that grace which is a qualitie of the mind, for ther is no ſuch grace. But I would fayne haue thoſe gyftes which be by the grace of God, that is to ſaye thoſe giftes whiche he vſeth to geue to his electe people, bycauſe it pleaſeth hym of his goodnes firſt to fauoure and loue thē, and ſo thorowe the fauour of God they become pleaſaunt & acceptable to hym. To be ſhort, that man hathe the grace of God whō the Lorde doth fauour according to his owne pleaſure whō he doth accept. It were better ſaid therfore that the will of man worketh wyth the ſpirite working in vs, thē to ſay that it worketh with grace. For to that oure wil worketh with the ſpirite, I do agre & cōſent well therto, conſideringe that we do worke not frely at our own libertie, but by the libertie of the holye ſpirite. And that is called the libertie of the childrē of god, to the whiche libertie we are led by the ſpirite after that he hath drawē vs. But what do we meane whē we do ſay, that the ſainctes haue done manie thinges & the godly mē thē ſelues haue ſaid that they haue preached, praied, & laboured. &c. And in other places they do ſaye againe that God hath done all thinges, as Paule to the Corhin. the. i. Epiſtle. and. xv. Chap.

Grace

Who hath the grace of god.

The lybertie of the children of god

I haue laboured more fruitefully (ſayeth Paule) not I but the grace of God whyche is preſent wyth me. That is to ſay, the Lord whom it pleaſeth to accepte and fauoure me hath wrought theſe thynges in me.

Wee do anſwere to theyr obiection and authoritie ſayinge. Fyrſte that God doeth worcke all theſe thinges hym ſelfe. Secondly, the Lorde doeth ſaye that hys electes, hys fayethfull and Godlye doe manye good dedes, bycauſe he doeth vſe them as his inſtrumentes to do hys worckes. As by exemple. A man whyche doeth cut bread wyth a knyfe, ſayeth the knyfe cutteth well, ſuche is the ſpeakynge of the Lorde by vs. If the knife coulde ſpeake it woulde ſaye. I do cut bread. Euē ſo the Godly and vertuouſe mē do ſaie, we haue laboured, we haue preached we haue prayed. &c. knowynge them ſelues to be nothynge els but the inſtrumentes of the Lorde whyche worcketh. And where as the Lorde doeth ſaye that we do worcke it is of hys vnſpekeable goodnes, whyche voucheth ſafe to cal hys workes in vs, our worches, whyche are hys inſtrumentes.

The lorde calleth hys workes our workes.

A certaine man writeth, that in the holye ſcripture it is often tymes beaten into oure heades, that euerye good thinge is of God, that he worcketh all thynges after the decre ordinaunce and purpoſe of his eternal wyl, that all our ſufficiencie and ablenes is of him that we haue nothynge, that we haue receyued nothynge, but of hym, and ſuche other manye thynges more, for that entente and purpoſe that we ſhall not ſette and put anye truſte in our ſelues, that we ſhoulde not preſumptuouſlie preſume and arrogantly boſte of our own dedes and for none other cauſe. As to the wordes of the Lorde what man cā denye but that they be true, and that they were ſpoken to take all proude & preſumptuouſe lokes frome vs. But the ſayinges of the holye ſcripture as they be infallibly true ſo they are playnelye and ſymplye to be vnderſtande that we ſhoulde in no wyſe, in no caſe, after no maner of faſhion aſcribe anye thyng to vs, but all thynges wholy to him and oure ſelues to confeſſe and knowledge trulye, mekely and lowlie, that we be the inſtrumentes of hys maieſtie and goodnes.

Wherfore
is it ſayde
that the lorde
ſpeaketh in
his elect
Mathe .x.

After thys maner of ſpeakynge the holye wytnes bearers in Chriſte are ſayed not to ſpeake of them ſelues, but that the ſpirite of theyr father ſpeaketh in them. As Mathew the .x. It is ſayed by theym that they do not ſpeake, bycauſe they can ſpeake no trueth of them ſelues. By the mouth of them whyche are hys creatures as moſt mere inſtrumētes the Lorde maketh open hys wyll to all men.

For ſo did the Lord ſpeake in Stephã, which no man coulde reſiſt. As Act. vi Chap.

So dyd Chriſte liue and worke in Paule and Paule by Chriſte liued and worcked, as to the Gala. the ſeconde Chapter. Lykewyſe Chriſte doth lyue in the iuſte, that is to ſaye in the fayethfull, and they by fayeth do liue thorowe Chriſt, as Abacuch the ſecond cha. and to the Rom. the. i. Chap. and to the Hebrues the. x. Chap.

Juſte men do lyue by faythe.

I maruayle wyth what ſpirite they be led when they do ſpeake ſayinge. God wil that we do aſcribe nothyng to vs. although ther be ſome thynge in vs, whyche wee myghte iuſtlye and rightly call our owne. God (ſay they) ſemeth to commaund theſe thinges but for a face prouynge theyr wycked opiniõ by the. xvii. Chap. of Luke, not ryghtlye taken ſayinge. When you haue done all that you can, ſaye you: we be vnprofitable ſeruaunts. Whereto I anſwere on this wyſe. God is not an enuiouſe perſon. Wherefore if there were anye thynge in vs of oure ſelfe that we myghte be proude of: he woulde not take the prayſe thereof from vs, for he doeth loue veritie and trueth, as Pſalm. l. But he willeth that we cõfeſſe vs to be his inſtrumentes as we be in dede. He commaunded thys ſayinge, When you haue done all thing. &c.

What a dyueliſhe doctryne is it to ſay that god vſeth diſſimulation wherin they wold make god a lyar.

not for a face or ſaynynge in anye maner of wiſe, but al that he ſpeaketh is in veritie and trueth. The ſeruauntes of God workynge well are nothinge els then the inſtrumentes of God, whyche worketh all goodnes in them. He willeth that they ſhal take no more on theym, then they be in dede. He wylleth the to confeſſe, knoweledge, and name theyr ſelues to be the inſtrumentes of God, & nothynge els. Therefore he doeth commaunde them that vnfaynedlye and with a true hert they ſhoulde ſaye we are vnprofitable ſeruauntes, whyche is as muche to ſaye, as we be thy creatures, we are the inſtrumentes of thy workes, we do but ſerue the, and not that of oure owne vertue and power. For that we be thy ſeruauntes, it is of thy moſte tender mercye, whyche wyth thy moſte louynge ſpirite doeſt make vs ſo to be. Wherfore to the onely for al thinges which we do by thy ſpirite we do render thankes, and all glory be to the, knowynge that of our ſelues we are vnprofitable ſeruauntes, and that we can do nothynge, be it neuer ſo little that is good, of our ſelues. If any manne doeth not thynke that ſame in hym ſelfe, he maketh God a lyar. He maketh God an enuiouſe perſon, whyche commaundeth vs to walke in hypocriſie, for to ſaye, as the proude Hy-

What is ment by this ſaying we are vnprofytable ſeruauntes

The moſt bloudy tyraunte of all the worlde doeth call hym ſelfe the ſeruaunt of ſeruauntes of god.

pocrites vſed for to ſaye, I am a poore ſynner vnworthy to holde vp myne eies to heauen, I am one of the leaſte ſeruauntes of God, I haue ſynned much more greuouſely thē al other men. Suche wordes vſe they to ſpeake when they be prayſed, bycauſe they woulde not appeare outewardelye to be prayſed & called thys or that, beynge in all the worlde nothynge that they do deſyre & couet more.

How the popyſhe hypocrytes doe ſubſcribe ther letters.

Theſe do ſubſcribe theyr letters, whiche they do ſende to greate menne, or to theim of whome they do gape after ſome benifite, after thys maner. Your lowely meke and poore bedmā, the vnworthy ſhepherd of the flocke of Chriſte, and yet they be nothynge els, thē moſt raueninge and blougredy wolues.

The holy father of Rome.

The greate Antechriſt and horned beaſt, the fowle and abhominable ſtrumpet & harlot of Babilonicall Rome calleth hym ſelfe the ſeruaūt of the ſeruauntes of god, which is the moſt cruel enemy and bloudy tyraūte that euer God had.

Obiection In this word (doth call) is the cauillation.

They do obiecte agaynſte vs ſayinge. God doeth call thoſe hys chyldren whyche do call them ſelues vnprofitable ſeruauntes And therefore the Lord wyll ſaye to them. Come you my bleſſed. &c.

We anſwere & ſaye, that not theſe which do call them ſelues vnprofitable wyth their tonge outwardly, but they whych vnfainedlye in theyr hertes do knoweledge them ſelues to be no leſſe in dede then they haue declared with theyr mouthes and ſo to profeſſe it openlye, when ſo euer the glorye of God ſhould require, theſe are the chyldren of god whyche in the iudgement ſhall be numbred amonge the electe ſorte. The Lorde ſayeth, not euery man whych ſayeth to Chriſt Lord Lorde ſhall enter into hys glorye. Finallye theſe wordes whyche the Lorde dyd ſpeake ſayinge, Saye that you be vnprofitable. &c. are to be vnderſtand of the ſpeakyng of the herte, and not of the mouth outwarde only. As for the outward pronouncynge of ſuche wordes by the mouth, it ſildome doeth any profit, but to augmente encreaſe, and noriſhe hypocriſie. For there be many whyche outwardlye do beare ſo holye a face, ſo lowelye a loke, ſo religiouſe & frierlyke countenaũce, as though al Godlines, all holines were included in theym, beynge nothynge els then veſſelles full of all crafte, deceite and gile malice and rancoure the verye horde of all myſchiefe.

The children of god,

The herte muſte ſpeake in the faythe full.

To what vſe ſerueth the outward behauiour

These wordes muſte be ſpoken inwardelye wyth the herte, yea of the mother of god the immaculate virgin. The Angels muſte cõfeſſe that they be vnprofitable ſeruauntes

The mother of chriſt muſt knowledge her ſelfe an vnprofitable ſeruaunte.

Obiection

What a folyſhe cauillation is of this word ſaye ye

Yet ſaye they agayne, Chriſte dyd not ſay when you haue done all thynges well and Godlye, I wyl iudge you vnworthy my fauour, or wyll take you for vnprofitable ſeruauntes. But Chriſte ſayed (ſaye they) ſaye you that you be vnprofitable ſeruauntes. Fyrſte I do anſwere ſayinge that Chriſte is the veritie whyche doeth hate and abhore al lyes. And therfore it can not be poſſible that he woulde preach and teach one thyng with hys mouth and thynke an other thyng with hys herte, If he hadde not iudged them to be vnworthy of hys grace of theyr ſelues, and vnprofitable ſeruauntes, he would not haue ſayed as he dyd ſaye. For wythoute doubte what ſo euer we do, what ſo euer we do go aboute, what ſo euer we do thynke of oure ſelues: we are vnworthy of the grace of god we are hys vnprofitable ſeruauntes. So he dyd eſteme and take all hys Godly ſeruaũtes, not to be worthy ſeruauntes, but vnworthy of hys grace of theyr owne worthyneſſe, So he toke hys bleſſed mother to be of hyr owne ſelfe an vnworthye ſeruaunte. So he toke al the companie of the angels, What cã our workes do to purchaſe and wynne the grace of the Lorde? Dyd not Chriſte hym ſelfe onely merite and deſerue grace and fauour for hys elected people, whã the father

Chriſt only dyd merite

and geue to hym/ Welle verelye,

and purchaſſe fauour for his people

The ſophiſticall bablers do graunte that Chriſt onely may merite and deſerue for vs the fyrſte grace (as they do cal it) We truly do knowe none other grace but one. Grace is the fauour of god which Chriſt fyrſt receiued, by whom of hys moſt plentifull abundancye we are made partakers of the ſame grace. Therfore when the Lorde ſayed, whē you haue done all thynge well, &c. it is as muche to ſaie, as if you haue done any thing whyche is good, it cometh of me, for you are my inſtrumentes to all good worckes, of youre ſelfe you canne do nothynge. By no worcke of yours can you wynne my grace, bycauſe you ſhoulde knowe your ſelfe to be vnprofitable ſeruauntes, and ſo wyth all youre herte to knoweledge it, makeynge no better of your ſelues then you are in dede.

This knacke is of the deuels diuiſe ſtudye.

Grace.

Obiection

Yet once agayne ſaye they, better it is that we make the Lord to be the whole owner and doer of all thynge, as well of that whyche we do, as of hys owne, and that he doeth beare the name therof, for as much as he beynge both good & liberall wyl render agayne to vs, not onely that whyche is oure owne, and of our owne doynge, but alſo wil name and call hys own dedes and worckes to be ours.

I anſwere ſayinge that whyche pertayneth to oure ſelues, whych we may ryghtly call oure owne propre, are theſe folowynge. Sinne, errour, blindenes, & the ſpirite of fornication, whyche the electe and choſen people woulde fayne were taken frome them, & that cleane, neuer to be rendered and reſtored agayne. The Lorde doeth of hys goodnes call ours, that and theſe workes which are hys owne, but vnder hym, wherfore we muſte geue al thynges to hym. As for thoſe thynges whych maye be called ours in dede as ſinne. &c. they are to be aſcribed vnto our ſelues and not vnto God.

What are oure owne workes

They do argue and reaſon ſubtillye by the exemple of the prodigale and riotouſe ſonne with theſe words If we haue nothing in our owne hande and power, howe can we ſaye that the riotouſe and prodigall ſonne dyd conſume, waſte, and riotouſely ſpende hys owne parte, and portion of ſubſtaunce geuen to hym. We do ſaye that the mooſte gentyle Lorde doeth make thoſe thynges whych be hys to be ours, but as I haue ſaid vnder hym, that we ſhoulde vſe and order hys gyftes after the rule and iudgmente of hys ſpirite and accordynge to hys worde. The whyche thynge thys riotuoſe yonge man dyd not.

Of thys word (his owne part) do they make this cauill

For that thing which the Lord of his goodnes called & named to be his; this yonge mā would not haue vnder the Lorde as the gyft of the Lorde, but forſaken and goynge from the houſe of the churche and from faieth did diſſipate and ſpende waſtablye to hys owne deſtruction all that he hadde receyued of the Lorde, which is called in that place the parte or portion of hys ſubſtaunce, Paule writeth in the fyrſt Epiſtle and the .xv. Chap. to the Corhin. By the grace or thorowe the grace of God. I am that I am, & the grace of god (ſaye they) was not voyde in me, that is to ſaye, he did not for nought receyue me in to grace. For after I had receyued the grace I dyd worcke theſe thynges whyche were acceptable and pleaſaunt vnto hym. Alſo it is written the .ix. Chapter of the boke of wiſedome. That the wyſe man dyd wyſhe and deſyre that the heauenlye wyſedome would aſſiſte hym, that it myght be wyth him, that it woulde laboure wyth hym. You maye ſe and perceyue (ſaye they) that Paule and the wyſe manne do confeſſe and acknowledge the grace of the Lord, and yet they do not omit and forget theyr owne labour, thinking that it is in thys caſe as a maiſter carpinter, inſtructynge and teachinge hys ſeruaunt in hys worcke what he ſhall do, & the ſeruaunte

i.Corin.xv.

Obiection

This cauilation is made of the word (voyde in me) as who ſayeth he did me pleaſure & I dyd pleaſure agayne to hym.

Out of theſe wordes (with him) is the cauyll.

in doynge and fulfyllyng his maiſters will and commaundemente. The whyche ſimilitude is nothing lyke nor true. For although the maſter commaundeth hys ſeruaunte to do thys or that, yet hath he not power ouer the wyll of hys ſeruaunte. But the Lord is ruler and gouernoure boeth of the wyl and dede, and of all other thynges. More ouer in that ſame ſimilitude the ſeruaūt doeth not nor can not obey hys maiſter as he ought to do, except the Lord did fyrſte incline and applye hys wyll thereto. Doubtleſſe it is that Paule & other ſeruauntes of god did worke but not of them ſelues, but by the ſpirite of God. For the wyſdome and ſpirite of God was wyth them, and laboured wyth them, ſo that if the ſpirite of God hadde not bene wyth them and laboured wyth theim, they might haue done no ſuche thynge. So is the wyl of man by the ſpirite of fornication captiue & bonde: that except it be bounde by the ſpirite of God, the wyl of man can do nothynge that good is, but all contrarie.

Yet ſay they that we do deny that mā doeth worke any thing which is not true, we ſaye not ſo. Oure denial is, that we haue of oure ſelues, anye libertie to worke. This anſwer whyche I haue made to thys obiection, will ſerue to put awaye an other of their cauillations where they ſay that ther is no helper, but where as is alſo a worker.

Obiection

If it be ſo (ſaie they once agayne, for they wyll not leaue of ſo ſone) then fare well all merites. And where as is no merityuge nor deſertes there is nother puniſhmente nor rewarde, To thys obiection I wyll in fewe wordes make anſwere. There is place in vs to merite and deſerue euyll, ergo, then there is place for puniſhment for our naughty deſeruyng. As for good merites in vs we haue none, but onely the merites of Chriſt whoſe merites, it hathe pleaſed hym to make oure merites if we do beleue in hym, and ſo by Chriſte alſo we haue our rewardes.

Merite
Rewardes

By theſe teſtimonies of the ſcripture, and by manye more whyche I myghte reherſe it is made euident and playne, that the wyll of man is all togyther captyue and bonde beynge by the ſcriptures ſuffitiently proued, and that in no caſe it is fre and at libertie to do of hym ſelfe, what hym lyſteth.

☙ The thyrd parte of thys boke declareth in what thynge the wyll of man is made fre. But ſo that it remaineth bonde to eternal felicitie & ſaluation.

John.viii. The fredom of man.

The Lorde ſayeth in John the.viii.Chap. If the ſon hath ſet you fre & at liberty, thē are you fre in dede From what thyng doeth the ſon deliuer you, and from what bondage are you ſet fre. Frome the naughtye and corrupte ſenſe, iudgmente and vnderſtandinge of man, and from all other proceadinges thereof. He doeth deliuer none but hys ſeruauntes vnder that condition, that they ſhall be alwayes ſubiect. To whom? To hym ſelfe onelye for hys owne ſake, and to all other for hym. They are ſet at libertie from all outward thynges which may be anye let or impedimente, that a man ſhoulde not gyue hym ſelfe to the obſeruation and kepynge of hys holye ordinaunces This is the libertye and fredome of all the children of God (that is to ſaye) of the faithfull, whiche onelye are the children of God and none other.

The condition of mans fredome

From what thynges are we made fre

Mans inuentions ſwaruing frō

This chaūg & alteratiō worketh the hād of the almighty, that a mā ſhal deteſte & abhor the ſpirite of fornication wyth all the filthines and impuritie of it, and al other thinges de-

dependynge therof, that is to ſaye, all the inuentions of man, & all hys traditions or decrees whyche doe neuer ſo lyttle ſwarue from the word of the Lorde. The which had of God doeth cauſe alſo that man ſhall not deſyre and ſeke hys owne pleaſure and wil, but the will and pleaſure of Jeſus Chriſte, and profit of hys neyghbour.

the worde of god are to be deteſted and abhorred of all men

Hereby it is manifeſte, that the faythful are both ſeruauntes and alſo fremen. They are free and at libertie, beynge ſet at libertie from all thoſe thynges, whyche doeth prouoke and plucke a man backe from the word of God. They be ſeruauntes to the obedience of the word of God, as to the Rom. vi. Chap. Beyng made fre from ſynne, you are made the ſeruauntes of God. And the firſte epiſtle and .vii. Chap. to the Corhin. He that is called a ſeruaunt in the Lord, is a fre man of the Lorde. And the ſeconde epiſtle, and .iii. Chap. to the Corint. Wher the ſpirite of the Lorde is, there is libertie. And to the Gala. iii. chap. We are not the chyldre of the bond mayde, but of the fre woman, in the whyche libertie Chriſt hath deliuered & made vs fre his elected. And the .i. epiſtle of Peter the .ii. Chapter. As thoſe whyche are fre, and not makynge oure libertie to be a cloke and colour of iniquitie, but as the true and faythfull ſeruauntes of the Lorde.

Howe are the faythfull both fre and bond at one tyme

Rom. vi.

i. Corin. ii.

ii. Corin. iii.

Gala. iii.

i. Peter. ii.

The

Eſechy.xxx.vi.
A herte of ſtone.
A herte of fleſhe.

The ſeynge of Ezechiell is fulfilled in them, whyche obtayned thys moſte neceſſarye and profitable lybertye thorowe Chriſt in the.xxxvi.Chapt. I wyll take awaye the ſtonye herte, whiche is indurate, that is as muche to ſay, the ſpirite of fornication from them. And I wyll putte in theim an herte of fleſhe, that is to ſay a tractable mynd which can be content wyth all hys herte to agre to the cōmaundement and the wyll of the Lord. The whych ſaying of Ezechiel, they which do deuyde the bondage and captiuitie of the will of man, do vnderſtand and take it to be none otherwiſe, thē as a maiſter would ſaye to his ſcholer ſpeakinge incōgrue & falſe latin with theſe words. Wel I wil plucke this barbarouſe tonge forth of thy head, and put in the ſtede thereof a cleane latin tong, in the whych thynge is required the induſtrie and diligence of the ſcholer and hys good wyll to be ready for to folowe and obey hys maſters teachynge. To the whyche and ſuch other lyke we do anſwere and ſaye, that theſe exemples do halt and fayle in.ij.thynges.

Marke and learne how thou mayſt anſwer ſuch lyke ſimilitudes & exāples as they

Fyrſt the maiſter can not alter, nor chaunge nor drawe, the wyll of the ſcholer after his owne pleaſure and mynde, nor none othere man any mans wyl.

Secondlye they are deceyued in theyr ſimilitude, bycauſe the maiſter oftymes teacheth his ſcholers and yet they are nothynge the better.

do bring for their purpoſe

The Lorde doeth neuer take awaye the ſtonye herte of man in vayne, puttynge into hym a newe herte of fleſhe. For it is in hys power at hys owne pleaſure and wyll, to chaunge the wyll of man hauynge no nede of our induſtrie or laboure.

For by oure owne induſtrie and laboure what do we els then dayly commit fornication departynge and goinge from the Lord we are dayly hardened. From the electe the Lord taketh awaye the induſtrie of the wiſedome of the fleſhe, pourynge into them the induſtrie and diligence of hys ſpirite.

They do laye agayne agaynſte vs the words written in Ezechiell the .xviii. Chapter. Caſte awaye frome you all youre iniquities wherein you haue fayled and gone aſyde, and make your ſelfe a newe herte and ſpirite.

Obiection In theſe wordes caſt a way and make to you, is ther caueat

You maye ſe (ſaye they) in thys place that a manne maye do ſome thynge of hym ſelfe that is good. And yet they are deceyued. For the Lorde doeth requyre that wee ſhoulde worke not of oure owne power and diligence, but by the power and diligence of hys ſpirite.

Byſides that thys commaundement and all other commaundementes of the Lord are vnpoſſible to be done if the ſpirit of God be not in vs, whyche maketh all thynges to be poſſible, as in other places we haue proued.

Trulye the Lorde wylleth that hys commaundementes be obſerued and kept of vs not by oure owne ſpirite of fornication, but by hys ſpirite. For that whiche the Lord cōmaundeth can not of anye man, but by hys owne ſpirite be kepte. What mā of his own power can caſte of frome hym ſelfe hys olde accuſtomed wickednes and corrupte deſyres of the fleſhe? What man can renue, turne, & alter hys owne herte to Godwarde & keepe hys wyll without hys ſpirite. It is the Lordes owne worcke, and no mans els. Whereunto the wordes of Jeremy are reſpondente and agreynge, whyche ſayeth. Is it poſſible that an Ethiop can turne the coloure of hys face, and put on a newe ſkynne? Cā the Leopard take frō him ſelf the ſpots which are in hym? Can youre ſelues do & worcke goodnes, whiche haue learned al naughtines and euyll. By the whyche texte it is declared openlye, that a man by hys owne power can do nothynge to the alteration of hys herte, nor anye other thynge whiche pertaineth to eternall felicitie.

Hieremy xiii. This is a ſtrong and an inuincible bulworke agaynſt frewyll.

Yet the defenders of this moſte falſe and deceptfull libertie do go about ſtil to deceiue vs makinge vs beleue that we do expownde the ſcriptures on thys maner. Make you a newe herte, that is to ſaye. Lette grace make you a newe herte. And alſo, Streche forthe your hande wherto you wyll, that is to ſaye Let grace ſtreach forth your hande whereto you wyl. Againe in an other ſcripture. Euerie man that hathe this hope. He doeth ſanctifie hym ſelfe in hym, that is to ſaye, grace doeth ſanctifie hym. Let vs caſte awaye the worckes of darckenes, that is to ſaye. Lette grace caſte awaye. &c. What man euer I pray you (as for the reſte of theyr ſclaunderous lies here I wil not ſpeake of) did heare me at any tymes reade and expownde after thys maner. What man knowynge them to be ſuche ſhamful and ſhamles lyers wyl beleue them in anye thynge they ſpeake? For oure expoſition & declaration of thoſe textes hath bene alwaye after thys maner. Make you a newe herte by the ſpirite of God. What man can make hys herte new wythout the ſpirite of God? Conſiderynge that by our owne deceptfull ſpirite we are made worſſe and worſſe, much leſſe can we be altered of our ſelues from the worſſe to the better. Streach forth thy hande, that is by the

Thus dothe antichriſtes diſciples ſclaunder wyth ther lyeſe the true preachers of fayth makyng the people beleue that they woulde haue no good workes

wyll

wyl and dede of the ſpirite of God to goodnes, or to euyll by the ſpirite of fornication, and of the fleſhe. Alſo, he doeth ſanctifie him ſelfe by the ſpirite of Chriſt, not by his own deceiuable ſpirite. Furthermore, let vs caſte awaie the worckes of darckenes, by the ſpirite of God, whyche we are not able to do wythoute it.

Grace.

There is none of vs whyche doeth ſaye that god commaundethe grace to doe anye thynge, as though he would ſaye: let grace doe this or that. For grace is nothynge els but the fauour of the lord, by that reaſon we ſhoulde ſaye that god doth commaunde him ſelfe to doe thys or that if we did expounde the ſcripturs as they doe falſlye belye vs. For to ſaye theſe wordes folowynge: Lette grace extende, let grace do. Let grace caſte awaye what is it els then a precepte or commaundemente let them therfore ceaſe from there blaſphemous reportes and openly the lyeſe wher wyth they doe nothynge els but declare to al men their peruers and froward malice of their hertes. Wherfore do they go aboughte to make darcke and obſcure the grace of god and the goodnes of oure ſauiour Jeſu Chriſte: Wherefore do they make ſo muche of mans ſtrenghte, whyche of him ſelfe can do nothynge but go and depart frõ the Lorde, and not that neyther of theyr own free wyll, but by the ſpirite of fornication, whyche plucketh theym that they canne not choſe but do euyll. If they do make ſo much by theyr vnhappy and lewde libertie or fredome of theyr wyll (whyche they haue not in dede) lette theym thenſe if they canne be riche whē them pleaſeth. Let thē ſe if they cā ſaue thē ſelues therbi, And that is vnpoſſible We do eſteme & regarde their goodlye falſe libertie, to be muche more vyle and ſtinking then the ordre of man, then anye other ſtynkynge donghyll, whyche is nothyng els but the inuentiō & deuiſe of the Deuyll, or Satā that, intendynge nothynge els thereby but to miniſh and hynder the veritie of the Lord obſcurynge and hydynge frome the eyes of men, the mooſte mercifull gentilnes of hys goodnes, to make theim to be ingrate & vnthankefull people.

The ſpirite of god draweth to good, the ſpirite of the fleſhe to all euell.

Fre wyll inuented by the deuell to obſcure the glory of god

The dreame and phantaſye of thys frewyl is ſuche a thynge, that if it be true as they do ſaye and holde that it is, then the veritie of the worde of God can not ſtande And contrarywyſe if the worde of God be true, whyche the deuyl and all hys diſciples can not denye, then of neceſſitie muſte thys forged wyll be as it is, falſe and contrary to al trueth. But lette the ſpeache of veritie of the hygh Lorde be parmanent and ſtande

Either God muſt be true, and the wyll captiue: or els god muſt be faulſe and the wyll fre ſtyl for euer. Let this falſe perſwation of fre wyl, with al other inuẽtions of man contrarie to ſcripture periſhe & fall awaye. Amen.

Let therfore thys falſe, wycked, and bond libertie, be put forthe of the doers. Let the libertie of the chyldrẽ of God be ſought forth by the fayeth in the Lord Jeſu Chriſt which is our Sauioure. Thys libertie the churche of God hath loked for manye yeres, it hath deſiered it of longe tyme, and many dayes. From this deſyre did the wordes in the cãticles ſpringe of mooſte perfecte and vnfayned loue, as. Let him kiſſe me with the ſwete kyſſe of hys mouth, as: Plucke me after the. as. Come hyther my beloued, as. Shewe to me, hym whome my ſoule doeth loue, wyth ſuche other lyke ſayinges.

The prayer of the church on Chriſtmas daye

The ſinagoge of Antichriſte, in the daye whych is dedicated and hallowed to the natiuitie of the Lorde do graunt thys, pronoũcynge wyth theyr owne lyppes, the holye prayer of the churche of God ſayinge after thys wyſe. Graunte to vs good Lorde we pray the, that thys newe natiuitie of thy ſon in fleſhe maye deliuer vs, and make vs fre whom the olde ſeruitude and bondage doth hold faſt bownd vnder the yoke of ſinne. &c.

The yoke of ſynne

The yoke of ſynne is the yoke of concupiſcence. As Paule in manie places but ſpeciallye to the Romayns communelye vſeth to ſpeake. By ſynne cōcupiſcence (ſayeth he) ⁊c. The whyche concupiſcence maye well be named a yoke bycauſe it holdeth manne in moſte cruell ſeruitude, in ſo muche that excepte he be fyrſte deliuered from that, he can do nothynge that canne be pleaſaunte to the Lorde. Thys is the yoke of bondage to the beleuynge people. Thys is the rod of hys ſhoulder and the ſcepter whych the litle child borne into thys worlde and geuen vnto vs hath ouercome. Whoſe empyre is aboue his ſhoulder which is called by theſe names The marueilouſe, the counſeler. The ſtrōge and myghty Lord. The father of the world to come. The prince of peace, As Eſay.ix. O moſte ioyfull libertie to the electe which is annexed ⁊ ioyned vnſeperablye wyth the moſt bleſſed ſeruitude ⁊ bōdage of the Lord. This libertie is far from the power of Satan ⁊ moſt miſerable ſinagoge of Antichriſt whyche is departed ⁊ fallen from the Lorde and ſauiour, that the faythfull maye do ſeruice to the Lorde without impedimente, and afterward one to an other for Chriſtes ſake This holy and ſacrete ſeruitude ⁊ bōdage of the Lord is not a bitter, hard, or heauy yoke, it is lyghte, amiable and ſwete. As Chriſte wytneſſeth. Mathew.xi. Chap. My yoke is ſwete, my burthen is lyghte. By thys yoke whyche is to be coueted of all men, and by

The names of god.

Eſai.ix.

The ſinagog of antichriſte hath not this lybertie.

Math.xi.

thys bonde al men do kepe the commaundementes of the Lord, frely, gladly & diligentlye. For they be neuer wythout the ſpirite of the Lord and hys gyftes, whyche are theſe. Wiſedome, vnderſtandyng counſel, ſtrẽgth of the ſpirite, knowledge Godlines, feare of the Lorde, ioyfulneſſe, peace of conſcience, a ſure and certayne hope. &c. After theſe thinges foloweth the loue of the Lorde. Confidence in hym onelye, charitie and loue towarde thy neyghboure, pouertie and lowlines of the ſpirite, mournyng and lamenting thy neyghboures hurt & griefe, full of compaſſion, and all other goodneſſe. Wyth thys yoke very neceſſarie for vs, wyth theſe amiable bondes it pleaſeth the goodneſſe of the Lorde to bynde vs, ſo that therby we ſhould attayne to perfecte libertie in him,

The fourthe parte wherein you are taught howe to vnderſtande thoſe textes and places of the ſcriptures, whyche do applie to permit and geue libertye to the wyll of man.

WE haue ſufficiẽtly taught and proued to you what the wyll of man is. Secondelye that it is verye captiue and bond. Thyrdly, that it is in Chriſte vaeth fre, and alſo moſte ioyfully and pleaſauntly bonde. You haue ſene and learned in the ſame thyrd parte how and in what thinges the wyll of man is fre, and howe likewyſe it is bonde. Nowe there remaineth nothynge els behynde but to make playne certayne places and textes that you maye vnderſtande them. The which textes, the maiſters and founders of free wyll do falſelye alledge, and as them thynketh do ſufficiently proue theyr purpoſe and entent.

The fyrſte text.

IT is wryten in the boke of Jeſus Syrach the. xv chap after thys wyſe. The Lorde from the begynnynge dyd make man and left hym in the hande of hys owne counſell and minde, he hathe gyuen him cõmaundementes and preceptes ſayinge if thou wilt obſerue my commaundemẽtes and kepe acceptable faythfulnes for euer: they ſhall preſerue the. He hathe ſet water and fyer before the reache out thy hand to which thou wilte. Before man is life and death good and euel, that whiche dothe lyke and pleaſe hym beſte ſhalbe gyuen to hym.

By this authoritie they do thinke that they can proue man to haue fre will from his firſt creation. If they wyll vnderſtande and alſo graunt that the holy ſpirit was alſo at the begynning geuẽ to mã, we wyll ſtriue no lẽger wythe them ther in. But if they do ſaye that god made the nature of manne to be alwaye fre of hir owne ſelfe and at lybertie: it is altogether agaynſte god and his honour that they do ſpeake wherfoꝛe in fewe woꝛdes we wyl declare and open to your eares the plain and true vnderſtandynge of thys texte. The loꝛde from the begynnynge created manne deckyng and adoꝛnynge hym wyth hys ſpirite, this do I graunt to them (though we be be not able to pꝛoue it) leauinge man befoꝛe he dyd fall in the hand of hys owne counſell that is to ſaye to hys own ſelfe, to his owne nature, whyche is the moſt greuouſe & fearfull iudgement that can be. For he whyche is ſo lefte in the hande of hys owne counſell is foꝛſaken and made a ſtraunger to the ſpirite and counſel of the Loꝛde. And ſo becommeth ſtrayght waye indurate blynded, and bꝛought into temtatiō. &c. and can not chuſe but erre from the waye of the Loꝛde.

Therefoꝛe as ſone as oure fathers were lefte to theyꝛ ſelues in the handes of theyꝛ owne counſell, they ſtrayghte waye traunſgreſſed the commaundemente of the Loꝛde.

Wherfoꝛe the lawe is gyuen

Mankynde dyd fall by little and little to ſynne, in ſo muche that ſynne ſo increaſed that they could not deſerne and iudge good frome euyll. For the whyche cauſe that men myght haue the knowledge of ſynne, and of that whyche is euyll and naughty, the Lorde gaue to theym a lawe or preceptes, whyche lawe was and is vnpoſſible to be kepte and obserued of vs, but wyth hys ſpirite it is made not onelye poſſible but alſo eaſye and lyghte. For the lawe beynge ſpirituall can not be kept, but by the ſtrẽgth of the ſpirite.

The lawe is ſpirituall

What is the worke of the lawe.

The lawe teacheth what is euyl. what is good, what we ought to do, and what wee ought to refuſe, But the lawe doth not gyue to vs a ſpirit to do that whiche it commaundeth. It doth ſende vs to Chriſte, that we beleuyng in hym maye be made parteners of his ſpirit: by the whiche ſpirit we maye kepe the lawe. Wherfore if we do kepe theſe cōmaundementes and preceptes by the ſpirite of God, then they ſhall preſerue vs. For to kepe them without his ſpirit is no keping of them: but playne hypochriſie and diſſimulation. The Lorde hath ſet before vs both fyre and water, lyfe and death, good and euyll, that is aſmuche to ſaye, as he hath ſet before vs the keppynge of his diuine wyll and pleaſure, and alſo the tranſgreſſion & offendynge of the ſame wyll. He hath ſet before vs, eternall health and euerlaſtynge perdicion. To whether of theſe we wil, let vs reache forthe our handes. Yf ſo be that we do chuſe to apprehend the tranſgreſſion of the lawe: being

The lawe ſendeth vs to Chriſte for helpe.

The kepyng of the lawe wythout the ſpirit of god is hypocriſie bounde in the wynges of the ſpirite of fornicatiō & falſheade, we ſhall haue death, and perdition of our ſoules withoute remedye. If we do applie oure ſelues to the wyll and commaundementes of the Lorde, by the cōfort & drawyng of the holye ſpirite of God, health & lyfe euerlaſting ſhal folow. By the ſpirite of the Lorde we do apprehende & ſeke after the lyfe prepared for the faithfull. By the ſpirit of our fleſh and of falſhed, we loke after no goodnes, but al wickednes & tranſgreſſion of the cōmaundemētes. If we haue the ſpirite of the Lorde wee ſhall not faile of lyfe moſt happi and bleſſed. If we be led by the ſpirite of fornication & of the fleſhe, what remayneth but death & vtter deſtruction?

There is no man which can miſlike this expoſition, except it be thoſe whyche are led wyth a peruerſe ſpirite which holde opinion that the wyll of man of it ſelfe can wyl that thyng whych is good, and alſo of his owne power kepe the cōmaūdemētes. Hereby you mai perceiue that nether this text of the ſcripture nor any ſuch like doth make any thyng at al for this forged & fained libertie of oure frewil.

Obiection

Againſt this do they argue & reaſon, ſaying. If man had no knowledge nor iudgmēt of him ſelf to know good and euyl, & to iudge alſo what is the wyll of the Lorde: It oughte not to be imputed to hys faulte if he

dyd

did chuſe and take that way whyche is euil.

An other reaſon.
Obiection

If ſo be, mans wil be not fre, & at libertie, wherefore ſhould he be blamed for ſin, for as muche as ſin is to him no ſin, if it be done by coaction & not voluntarie of hys owne wyl.

Solution of the fyrſte obiection.

To the fyrſte reaſon we ſaye, that if their obiection be true thẽ muſt it folowe of neceſſitie, that all the reprobate perſons, are puniſhed wrongfully, whych dyd neuer know perfectlye the wyl of the Lorde, for as much as they are blynde, for the whyche cauſe the Lorde prayinge his father for them whyche dyd crucifie hym ſayed. Forgeue thẽ father for thei do not know what they do, And trulye they dyd not know. For euery euil perſõ is ignoraũt & blind. And therfore it was ſpokẽ of them whiche did murmure & ſpeake againſte the lawe of God in Deuteron xxxii. I woulde to God they were wiſe & had vnderſtandyng, as though he would haue ſaid they haue nether wit nor knowledge. Wherfore to our owne deſtructiõ are we ſo buſye ſerchers of the heauẽlye maieſties hidden ſecrets, ſyth that we know that he is in al thinges iuſt, & true, & our ſelues wretched, blind & ful of lies He doth iuſtly reiect & caſt from him the reprobate & blind, whõ he hath ſuffered to be blind and indurate, that in no wiſe they can cõfirme thẽ ſelues & be agreable to the cõmaundemẽt & wyl of the Lorde.

Deut.xxxii.

The profounde and hyghe depenes of hys iudgement what manne can vnderſtande? I wyll holde my lyppes therefore togyther, & kepe ſcilence worſhyppynge the inſcrutable iudgementes and decrees of the Lorde.

Solution of the ſecond obiection

Rom. viii.

To theyr ſecond reaſon, I ſaye that ſinne is voluntarie in the wicked, whyche ſyn cometh not of a free wyll, but frome that will whyche is bounde and captiue by the ſpirite of fornication whych is the ſence and vnderſtandynge of the fleſhe, For the wyll of the fleſhlye, that is to ſaye, of theym whyche do lacke the ſpirite of the Lord, is nothyng leſſe then free and at libertie, bycauſe it is not vnder the lawe of God, nor neuer canne be, as to the Rom. viii. Chapter. It doth not folow therefore after theyr reaſon that ſinne ſhould not be imputed to the reprobate and wicked, which ſyn is imputed to thē & that moſt iuſtly. To the faithful, & to thē which do beleue: ſyn, that is to ſay, cōcupiſcēſe, is not imputed for theyr faith ſake, as Paule teacheth to the Romains the. iiii. Chap. and the Pſal. in the. xxxi. Pſal. beareth alſo wytnes.

Rom. iiii.
Pſalm. xxxi.
The author doth lamente the fall of certayne men which are gon from

But (Alas) there be certaine (howe they haue bene deceued the Lord knoweth) which ſometime as al the worlde (almoſt) can teſtifye, abhorrynge and deteſting the fowle and ſtinkynge ſynagoge of Antichriſte wyth all the abhominable rites, and craftes, and lyes

thereof

Chriſte to Antichriſt

therof, wyth all theyr vaine curiouſe & phantaſticall maner of ſpeakynge are nowe turned to theyr madnes forſakeynge the veritie of the Lorde, in preachynge and teachinge of men thoſe thynges, whyche by the power of the worde of God hath hytherto bene reiected and forſaken, bicauſe they myght therby ſtabliſhe and confirme theyr opinion, which is that the wil of man is fre and at libertie. The which men peraduenture in theyr ſelues ſhal fynde true by experience. Yea, they do fynde it alreadye, what a pore and ſmall libertie that is whych is in the wyll of man or rather howe certayne a bondage and ſeruitude it is, for as much as by no ſtudye, no crafte, no knoweledge they are able to vanquiſh or to ouercome theyr own propre affectiõs. Yt had bene better for thẽ, & more profitable for al men, yf they had not ſo vndiſcretlie and vnwyſely as they did, confirme their blynd libertie: brought and leyd forth before men the folyſhe phantaſies, dreames, particions, and diſtinctions of Duns, of Thomas of Aquine, of Capircold: wyth ſuche other brabling and ſcoldyng ſophiſters: in whom a man can fynd no ſubſtance nor pyth of ſubſtanciall matter: but a fewe folyſhe and idle termes and wordes (as theſe be which do folowe) It ſemeth to be ſo: it maie be ſo: it may

It can not be ſpoken how much hurt theſe brablyng queſtionaries do

ſtande

Ita videtur
fieri poteſt
dici poteſt

be ſaied.&c. Which wordes to the godly and faithful ſorte are nothing els but the ſtrong deadlye and deceauable poyſon of the deuil ſpokē and writtē without good foundation: without ſubſtance & ſtrength of godlie confirmatiō which do knowe that to cleaue and ſticke only to the eternall word and teſtimonie of the veritie of God:is the only ſhote anchor of oure healthe.

☞ The ſecōd text of the ſcripture wrōgfully taken and alleged.

THey do alledge forthe of the fyrſte boke of Moyſes called the Geneſis in the iiii. Cha. theſe wordes folowing, which the Lord dyd ſpeake to Cain. Vnder the ſhal thy appetite & deſire be, and thou ſhalt gouerne and rule it.

The whiche wordes are nothing els but a precept or cōmaūdemēt, being in the Hebrue tonge the preſente time, as to the pertayneth the deſyre therof. Otherwiſe the Lord hadde not propheſied that thinge which was true For Cain had not his own wyl in ſubiectiō & at his cōmaundemēte. But cōtrarywiſe he did follow & obey his owne wyl & deſyre to his own deſtructiō. He myght not chuſe but folowe that lewde deſire & appetite bicauſe he did lacke the ſpirite of the Lord. Therfore it is a precept and cōmaundemente cōmaundyng Cain to forſake & not to obey & folow the deſyres of the fleſh, whych thing to hym was ſo vnpoſſible as all other commaundemētes to be kept without the ſpirit of God. Wherfore this text doth no more make, for the profe & cōfirmatiō of the liberty of mans wil thē al other precepts & cōmaūdemētes do.

The thyrde texte.

THine eares haue hearde the preparyng of theyr hertes. And alſo it is writtē in the Pro.the.xvi. Chap. A mā may wel purpoſe a thing in his herte, but the anſwer of the tonge cometh of the Lord. The fyrſt text you muſt vnderſtād after this maner. O Lorde thine eare hathe harde. & c. that is to ſay, to thine eare the preparatiō of their herte is acceptable, I ſaye of thē which are pore, of whō the Pſal. ſpeketh. The whiche pore men are not to be taken in this place for thoſe, whiche do axe the almes & charitie of other mē, but for ſuch mē as do gyue thē ſelues altogyther to Chriſt whiche haue renounced the affectiō & loue of al their ſubſtaunce & riches for Chriſtes ſake, beinge in a redines to ſel, & geue awaye al that they haue to the ſetting forth of the word of God & to the ſuccoring of their neyghbours neceſſitie if nede ſhold require. Theſe men do alwaies ſay, my hert is ready Lorde, my herte is ready, by whom they are euery daie made more apt & readye then they were before.

Pſalm.ix.
Prou.xvi.

Thys is the preparation whyche is only acceptable to God, it is not the endeuour or begynnynge of oure owne wyll as the defẽders of frewyll do cal it. For they do thinke that by theſe endeuours and begynnynges they may prepare and make them ſelues apt to receyue the grace of the Lord, The which can neuer be. For thorowe Chriſte onely to them whyche do beleue in hym is hys grace geuẽ, not for our own preparing or workes. As towchyng the Prophetes & miniſters of the word of god & of thoſe whoſe office is to expound and declare to the people the word of God: maye not thynke that they ſhoulde neglecte and not regarde to prepare theym ſelues to the doinge of theyr office, that is to ſaye, to ſtudie to ponder, and waye with thẽ ſelues, to premeditate what they wyll ſaye and declare. It is a thyng to be done: and yet they maye not aſcribe any thynge thereof to theyr owne ſtudyes, diligence and preparation hauing and putting theyr truſt and confidence in their own dedes and laboures: but onely in the Lorde.

For we do knowe that though a man do ſpeake and preach neuer ſo well preparynge him ſelfe with all diligence that maye be, yet he can pronounce nothynge well, and to the edifiynge of the audience: excepte the Lorde with his ſpirit doth gouerne his tonge. The whiche thyng is proper only to the Lord. It is alſo conueniente and meete that a man do premeditate and thinke with him ſelfe before what he wyll declare wyth a full truſte and confidence in the Lorde: and not in his owne worcke laboure or payne.

The lorde muſt gouerne the tonge of the prechar if he ſhall edifie.

The fourthe texte.

Deut.xxx.

IN the fyfthe boke of Moyſes called the Deuteronomie, and xxx. chap. it is wrytten. This commaundemente which I do cōmaund the thys daye is not aboue the, nor ſeperated frome the, nor farre from the. It is not in heauen that thou ſhouldeſt complayne and ſaye: what man ſhall aſcende vp to heauen, and fetch to vs the commaundement that we maye heare it & do it. It is not beyond the ſea that thou ſhouldeſt ſay, who ſhall go ouer the ſea for vs and fet it vs that we may heare it and do it. It is hard by the, yea, it is in thy mouth & hert that thou maiſt do it. The defylers of the ryghte iuſtice, whiche we haue by Chriſte, the patrones of free wyll do make expoſition of thys place as foloweth. It is not aboue the, that is to ſaye aboue thy ſtrength ſo that thou mayſt obſerue it with thy owne ſtrength & power. Agaynſte whom Paule ſpeaketh, whiche is more to be beleued then they: writing to the

Rom.

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Rom.

Confeſſion Beleſe.

This is not auricular cõfeſſion.

Roma. the. x. Chapter. The iuſtice whyche is of fayeth ſpeaketh thus. Say not in thine herte who ſhall aſcende to heauen, that is to plucke Chriſte downe frome aboue to make vs partakers of iuſtice, and of the grace of God. Or who ſhall go downe into the depneſſe, that is to call and to reuoke agayne Chriſte from death, that we myght be iuſtified by hym. But what ſayeth he, the worde is nyghe to the, not far of, in thy mouth, and in thy hert, that is the worde of fayth which we do preache. Trulye if thou doeſte cõfeſſe wyth thy mouthe the Lorde Jeſus Chriſte & beleueſt in thy herte, that God hathe rayſed him vp from death, thou ſhalt be ſaued. For by the beliefe of the herte cometh our iuſtice and by the confeſſiõ of our mouth, we do obtayne oure ſaluation.

Eſai. xxviii.

What is to do the commaundementes

The ſcripture ſayeth in Eſaie the. xxviii. Chapter. All men whyche do put theyr confidence in hym, ſhall not be confounded. Beholde howe openlye the Apoſtle doeth teach that thys texte of the ſcripture is not to be taken and vnderſtande of the ſtrengthe and worckes of man, but of a pure faieth on and in Chriſte, & in the profeſſynge of the trueth and veritie of the Lorde. For the wordes of the commaundemẽtes of the Lorde are nigh at hande, in our herte and mouth to do them that is to ſaye to beleue & to profeſſe Chꝛiſte Foꝛ the fulfillynge and ende of the lawe is Chꝛiſte, as to the Rom.x. By whome onelye the lawe is fullfilled in vs. The lawe doeth require of vs thoſe thynges whyche to fleſhe and bloud are vnpoſſible. And foꝛ that cauſe ſin is multiplied ⁊ increaſed aboue al meaſure the cōcupiſcēs, ſtryuynge and ſtruglynge agaynſte the lawe, yea although we do ſeme outwardely to kepe and fulfyll the lawe.

Rom.x.
The requeſte of the lawe, are vnpoſſible.

Foꝛ verely the lawe doeth commaunde and require a perfecte iuſtice and ryghtuouſnes at oure handes, whyche iuſtice neyther the lawe can geue, noꝛ no man of hym ſelfe eyther hath oꝛ cā perfourme. But wher a pure fayeth in Chꝛiſte is, there Chꝛiſte is in them which do beleue, a whole iuſtice, ſanctification, and redemption. Hereby maye you perceyue that the woꝛdes of the fyꝛſte boke of Moyſes called the Deutero. are cleane contrarye to free wyll, and makynge nothynge at all foꝛ theyꝛ purpoſe,

Chꝛiſte is our perfecte iuſtice.

The.v.texte.

IT is wꝛytten in Mathew the.xxiii. and Luke the.xiii. Chap. Hieruſalem, Hieruſalem whyche killeſte the Prophetes, and ſtoneſte theim whyche are ſente vnto the, Howe often woulde I haue gathered tugyther thy chyldꝛene, as the hen doeth hir chic-

Math.xxiii.
Luke.xiii.

kens and thou wouldeſt not. Beholde ſaye they, Chriſt ſayth. I woulde & thou woldeſt not. Hereby do they gather that the wyll of man is free, the Lorde ſhoulde do wronge els (ſaie they) to threaten and puniſhe them if they myghte not haue choſen whether they woulde haue bene gathered togither yea or naye. Thus and after lyke maner of faſhiõ doeth the wycked and miſerable fleſhe preſume to iudge of the moſt ryghtwyſe & iuſte iudgemẽt of god, whych is far frõ this matter, as John the .x. Chapt. You do not beleue me becauſe you are not of my ſhepe, that is to ſaye, of my electe people whyche onelye are the very ſhepe of Chriſte, whom no man can take forth of hys hand. Thou mã which arte nothinge els but corruption & wormes meate, what art thou that wilt reaſõ againſt the Lord. Be thou afraied rather & maruaile wyth al lowlines & mekenes of the profoũd and impenetrable depenes of hys iudgemẽt Learne how thou muſt take theſe wordes of Chriſt rehearſed out of Mathew and Luke. I would (ſayth Chriſt) and thou which arte the carnal ſinagog, wouldeſt not. Wherfore wouldeſt thou not? For thou arte not of my ſhepe and electe choſen people. Thou haſte not my ſpiritte without the which thou canſt not fynde in thy herte to be agreable to my commaundementes, nor yet do anye thynge els that ſhould be pleaſant before me. Al the deſyres of the fleſhe, that is to ſaye, of a man wythoute my ſpirite, do fyghte and ſtriue agaynſt me, bicauſe he is a liar, as witneſſeth the Pſalm. C.xv. Therfore by thoſe wordes Chriſte did meane, not for to ſhewe that it was in theyr fre choyſe to do otherwiſe the they did. But to declare to them how much he dyd hate and abhore al the deſyres of the fleſhe, whyche laboureth continuallye to do thoſe thynges whyche are contrarye to my wyll whych is all Godlines and vertue.

¶ The ſyxt proſe.

TO make for theyr purpoſe they do brynge forth Mathew ſayinge. If thou wylte enter into lyfe kepe the cōmaundemētes. If thou wilte be perfecte. &c. And Luke. If any man wyll come after me. & cetera. He that wyll ſaue and kepe hys lyfe ſhall loſe it. And all other places of boeth the Teſtamentes, where as anye thinge is ſpoken conditionallye: they do brynge for the confirmation of fre wyll. As thys. If you wyll. If you wyll not. If you wyll heare. If you wyll not heare. If you do ſeke. If you do turne. If you do ſeperate, If he do. If he turne awaye.

In all the whyche places they do erre bicauſe they do not marke what the ſpirit did meane in thoſe textes. For to perfourme thoſe thinges it is geuē of the ſpirit, wherfore it muſt be vnderſtande after thys faſhion. If thou wylte do thys or that with all thy herte, and thorowe my ſpirite, then ſhalt thou obteyne thys or that. If you do otherwyſe, beynge faſte bounde wyth the ſpirite of fornication, you ſhall peryſhe.

The .vii. proſe.

TO proue the libertie of mans will they do obiect the promiſes, the cōmaundementes, the threateninges, and rebukynges of the Lorde, ſaying that al this had not bene worth a ſtraw. Yea and foleiſhly written, if ſo be there were no libertie and fredome of oure wyll.

We anſwere and ſaye that the ſens & vnderſtandynge of al theſe places doth hereof depende that the ſpirite of God ſhoulde be knowen ſeuerall and diſtinke frome that other ſpirite, & that we ſhoulde acknowledge and confeſſe, that God wylleth hys lawe to be kepte and obſerued, not by oure deceyuable ſpirite of fornication, and fleſhly carnall knowledge, but by hys mooſte holye ſpirite onely. He promiſeth to thē greate rewardes

which

whyche do kepe hys lawe by hys ſpirite. Lykewyſe he doeth threaten and condemne thoſe whyche do breake hys lawe by the ſpirite of fornication and of the fleſhe.

¶ The.viii.proſe.

They do ſaye againe that oftē times in the ſcripture rewardes are promiſed to the faythfull ſeruauntes of God, thynkynge that there can be no rewarde but wher as is merit and deſeruinge, and on that other ſyde there can be no merite or deſeruynge where as is not a fre wyll. Trulye there muſte nedes be merite where a fre wyll proceadeth or doth go before. But there is no merite in vs, bicauſe we are bounde of oure ſelues. Therfore all our merites are the merites of Chriſt onely, whych alone and none other is fre and without all bondage. Pſalm.lxxxvii.

Whether man do merit ye or naye

But as to the vocable of rewarde, wee muſte marcke and note, that the rewarde of the electe and choſen is called therefore a rewarde, bycauſe that Chriſte hathe merited and deſerued that reward in vs, and bicauſe it is promiſed of God to hym whyche beleueth in Chriſte.

Rewarde

Thus muſte the wordes of the Geneſes in the.xv.Chapter, be vnderſtand and taken whych are theſe. I am thy reward thy great

What was Abraham his rewarde for his belefe.

rewarde. Bicauſe that Abraham dyd ſtedfaſtli beleue in the promiſe of the ſede (which is Chriſte) he receyued hys rewarde. What rewarde? God hym ſelfe which is the verye rewarde of al them whych do beleue, as the Lorde in hys euerlaſteynge beynge hathe ſworne decreed & ordeyned. Lykewyſe are the wordes of Chriſte wrytten in Mathew to be taken ſayinge. Reioyce you, for youre reward is plentifull in heauen. Which is as much to ſaye, as. That thing whiche I haue deſerued for them whych do beleue in me, & is promiſed of God for their fayth, is muche aboundaunt and greate. In the wyich ſens and vnderſtādyng muſt you take this word (crowne) and this word giftes or rewardes, as you do reade in many places of the ſcripture

The.ix.text.

IOhn the fyrſt Chap. He gaue thē power to be made the children or ſonnes of god. That is to ſay, to them which do beleue in hys name. Hereby do they reaſon, if he hath geuen to theym power to be the ſonnes of God, then they are fre, and not captiue or bonde. Herein they do not conclude well. For thys texte doeth declare rather that mā is captiue and boud then the cōtrary, whiche

text

texte beynge opened is as muche to ſaye, as thys.

So manye as haue receyued the faith of Chriſte beleuynge in hys name, at that time that they beleued, they receyued power to be made the ſonnes of God. Or rather, they were then made the ſonnes of god.

For as ſone as a manne beleueth, ſtraight waye he is made the ſonne of God, ſo that whē they do beleue, they do receyue the ſaid power to be therbi without delaie made, et c.

Then is the ſpirite of fornication, and all vncleannes crucified in theym and bounde, that he ſhall not playe the tyraunte anye more nor preſume to rule in the herte of manne, where the ſpirite of God oughte to be ruler and gouernour.

The fayethfull manne is deliuered from the wycked and deceyuable ſpirite and the ſens of the fleſhe, wherto he was before ſubiecte and bonde, and nowe is gone to ſerue and folowe the commaundemente of the ſpirite of God whyche hath bounde man with the ſwete and pleaſaunte bondes of charitie.

Thys text therfore of John doth make
full littel for theyr purpoſe to con-
fyrme and ſtablyſhe that thing
whyche they do go a-
boute.

☙ The.x. proſe.

THe Lorde demaunded thys queſtian of hys Apoſtles ſayinge. Wyll ye alſo depart and go from me.

By the which wordes they do reaſon, that it had bene a very foleiſh demaund of Chriſte, if they were not at libertie and at choiſe, whether they woulde go frome hym or byde and ſtyke by hym ſtyll.

I anſwere, that God had bound thē with hys ſpirite, and therefore they coulde not go from hym, but rather ſayed, Lorde to whom ſhoulde we go? Thou haſte the wordes of eternall lyfe. There were other whyche beynge alſo bounde with the euyll ſpirite that wroughte in theym, ſayed. Theſe are verye hard wordes: what man can heare him? So at the laſte they dyd forſake hym. I doubte not but that Chriſt did demaūd this queſtian of them, whether they would depart. &c. Principally bycauſe that after it was ſuffitiently perceiued what the wycked ſpirite had wrought in the vnfaithful, that men (I ſaye) myghte perceyue and ſe what the ſpirite of God had wroughte in the fayethfull, & that it ſhoulde be putte in writyng to the inſtruction and learnynge of other men in tyme to come. Thys texte maketh little or nothinge for theyr libertie, by the whyche texte it is made open how theſe.ii. ſpirites do alwaies worcke cōtrary thynges, one to the other in the fayethfull, and in the vnfayethfull.

☞ The.xi.texte.

HE ſhall render and geue to euerye man after hys worcke. Whereby they wyl cōfyrme & ſtabliſhe, not onelye the fredome of mans wyll but alſo the iuſtice of worckes, which is light to be anſwered. Eyther our worckes be of oure owne naughtye and deceyuable ſpirite and then they are wycked and dānable worckes, or els they be of the ſpirite of God and not of oure fleſhlye and carnal ſpirite, wherfore they are good worckes, beinge vnpoſſible to be any otherwyſe. You ſe that by this texte they do proue nothynge leſſe then that which they do purpoſe & pretēd. The whych wordes do declare nothing els then that the Lorde doeth geue euerlaſtynge lyfe to them whyche haue the worckes of fayeth, and of the ſpirit of God, and thoſe whych haue the worckes of fleſhe he rewardeth with euerlaſtynge paines and puniſhment.

Pſalm.lxi.

☞ The.xii.proſe.

IT is wrytten the.i. Epiſtle and ſyxt cha. to Timothe. Fayght a good fayght. Laboure as a good ſouldiour of Jeſu chriſt, the ſeconde Epiſtle to Timothe.ii. Cha.

To hym that ouercommeth I wyll geue. &c. Reuelation of John the ſeconde & thyrd. Chapt. We ſaye that thys faught againſte wyckednes, and thys laboure in the war of the Lorde, and thys victorye canne not be but by the ſpirite of God. Ergo, not by our owne wyll and induſtrye. Then canne not thys libertie be proued and ſtabliſhed by thys texte of the ſcripture.

¶ The threttenth text.

IN the ſeconde Epiſtle and fyrſte Chap. of Peter. Bryngynge al diligence ſe that you do miniſter in your fayth vertue. &c. Wherfore brethrē rather endeuour your ſelues to make ſtronge and affirme youre vocation and election, If you do thys you ſhall neuer fal. By thys place they do proue that Peter would our induſtrie and diligēce ſhould worcke with the ſpirit. If they do vnderſtād by this induſtrie & diligēce, that diligence, whyche the ſpirite of God worcketh in vs: then they do make a good expoſition. For of hys greate goodnes he calleth thoſe dedes our dedes, whyche he worketh in vs. The which ſpirite of him doeth worcke and draw our wil, making it obediēt & agreable to the cōmaundemētes of the Lord. The wil of vs beynge ſo drawē cā not chuſe but run ſtraight way after the Lorde, not of it ſelfe, that is to ſay, of mans wil, but by the wil of God. If they do hold opinio͂ that this place is to be vnderſtand of our propre induſtrye or natural inclanation & motio͂ (as though a ma͂ of him ſelfe might worke any thing at al or be coadiutor with god) it is boeth a wicked & alſo a pernitiouſe opinio͂. For of hym ſelfe ma͂ is altogither fleſh, & therfore he can not riſe vp to thoſe thinges which are of the ſpirite of god, wherefore theſe textes whiche are rehearſed for frewyl in this place muſte be thus take͂ & vnderſta͂d.

You brethen beynge adourned and decked with the ſpirite of God, by God made partakers of hys vertiye in that fayeth whyche you receyued of the Lorde, miniſter wyth al diligence and vertue. &c. And endeuoure to make your vocation and election ſtable and fyrme, that is to ſaye, do all that you maye to declare wyth good worckes, that youre vocation & election is ſubſtanciall & ſtronge.

¶ The.xiiii.texte.

OVt of the thyrtye Chapter. of the fyfte boke of Moyſes they do obiecte, Wher as the Lorde had laied before Iſraell, good & bad, life and death. It was ſayd, Electe and chuſe to you lyfe. & cete. Whyche wordes they do thynke verye ſlender and of ſmall effecte, if mannes will wyl were not fre. We haue oft tymes ſaied, that the lawe doth require of vs thinges vnpoſſible to be done for oure owne ſtrengthe, whyche the ſpirite of God doeth make poſſible. For Chriſte is the fulfillynge and perfectnes of the lawe. Therefore lyke as it is vnpoſſible to obſerue and kepe the commaũdementes wythoute the ſpirite of God: ſo is it impoſſible for vs, to chuſe life with out the ſpirit of god.

For we can not chuſe life except the ſpirit of perfecte libertie were in vs, that is to ſaye of Chriſte, and where as often tymes wee do offende and cleaue to the euyll, oure election whereby we be elected of God, is not the cauſe thereof, but the workynge of our captyue and bond nature.

☞ To diuers obiections whyche are obiected and layed for the defence of free wil, we haue anſwered ſomthing briefly, but ſo: that hereby anye man maye diſſolue and put a ſyde all maner of obiectiõs, whiche for this matter the defẽders of frewyll can deuiſe. Therefore with fewe wordes we wil cõclud al the whole matter & ſo procede further.

¶ The fyrſte concluſion.

OVr opinion and certayne beliefe is that the wyll of man is captiue and bonde, and that of it ſelfe it can do thynge that is good or pertaynynge to eternall felicitie.

The choyſe and electiõ to do thys or that ii.
is the worcke and dede of the wyl and of the
vnderſtandynge.

That the wyll of man is captiue, it com- iii.
meth by the ſpirite of fornication, that is of
the naturall ſens and knowledge of ſynne or
concupiſcence, for as muche as the deceptful
ſpirite doeth reygne in the hert.

And then the wyll can not be obediente
to the worde of the Lord, but in hypocriſie & iiii.
lies, after a deceiuable maner, fayre without
and foule wythin.

For the wordes of the veritie can not be
pleaſaunte to it, wherefore it is alwaie con- v.
trary and repugnaunte to them.

By the commynge of the ſpirite of the vi.
Lorde and by fayeth manne is deliuered and
made fre from the ſpirite of fornication, frõ
the whiche euyll ſpirite by no mans craft or
wyſdome he can be loſed and ſet at libertie.

Then the ſpirite of God reygneth in the
herte of the faythfull bryngynge the ſpirite vii.
of fornication euery daye in ſubiection more
and more makynge it bond and captiue and
crucifiynge it.

Then doeth the ſpirite of God worcke in viii.
man hys knowledge and vnderſtandynge

calle

cauſyng hym to know God and hys veritie of hym ſelfe vnable to either of them.

ix. It worketh alſo the wyll of man whyche is bonde of it ſelfe, makynge it to wyll the thynge whyche God wylleth and to be content wyth hys ſwete wordes.

x. Then, man doeth wyl that thyng whiche God wylleth, not of hys owne vertue, but by the vertue and power of God him ſelfe

xi. And is ſet at libertie, and made fre frome all traditions and inuentions of men, to captyue and make hym ſelfe bonde altogyther, to the obedience and ſeruice of God and his veritye.

xii. And ſo he is made fre from the captiuitie and bondage of perdition, and doth go into the bondage and libertie of the chyldrene of God.

xiii. Then he ſerueth the Lord moſt frely and faythfully, he runneth forwarde, the ſpirite of God, workynge that ſame Alacritie and redines in hym.

xiiii. All the preceptes, threatenynges, promiſes, rebukynges, and prayſinges of the ſaintes, and the curſſes of the wycked, do declare howe much God doeth loue the holye ſpirite, and howe he doeth rule the ſpirite of fornication.

xv. The wyll of the beleuer doeth worcke, wyth the ſpirite, worckynge in hym not of hys owne ſtrengthe and vertue, but by the ſtrength and vertue of the ſpirite. xvi.

God doeth harden, he doeth waken and ſtyrre vp, he doeth alſo excecate and make blynde, and whom ſo euer he hath thus determined and iudged for to be, that ſame mā muſt nedes go forth of the waie of God. xvii.

Yet do I not therfore conclude that God is vniuſte, nor that he worketh any iniquitie. xviii.

In thys matter mans ſens and iudgmēte is dimme, and manye there be whyche do ſearche theſe thynges not wythoute greate peryll of fallynge into hereſie. xix.

Whither thou wilt make ought or nought of free wyll, yet this queſtian of the mercye and iuſtice of God is inſoluble, for it is ſo profound and depe, that it can not be thorowlie perſed and attayned vnto. xx.

God hath no nede of our leaſynges or lies that a manne ſhoulde thynke it to be lawefull for hym to deuiſe and inuent a frewyll agaynſte the manifeſte and opē textes of the ſcriptures thynkynge therby to come the ſoner to the perfecte knoweledge of the queſtian concernynge the iuſtice and ryghtuouſeneſſe of God, whych he ſhal neuer come to ſo longe as he lyueth. xxi.

Thoſe whiche mayntayne free wyll, do

ſpeake directly contrarye to the marcke and ende of the lawe affirmynge that a man can ſo guide hym ſelfe that he canne of hym ſelfe kepe the lawe, or that he can any thynge begyn of hym ſelfe towarde it when he can do nothynge leſſe.

xxii. The ſchope and principall parte of the ſpirite, bicauſe the whole lawe is ſpirituall, and therfore may none otherwyſe be kepte then by the onely ſpirite God.

xxiii. Thoſe ſame frewill makers do attribute and geue to fleſhe and bloude that thynge whych is propre onely to the ſpirite of God that is to ſaye, to wyll any goodnes, whiche fleſhe and bloude can do nothinge but ſtray from God in fornication & whordome.

xxiiii. But theſe men (whyche are inſtructed & taught by the teſtimonies of God) do ſaye that the wyll of man is captiue and bonde, and that of it ſelfe it canne do nothynge leſſe then kepe the lawe of God wherein they do ſaye truely bycauſe they ſpeake not againſte the marke and chefe parte of the lawe, which is the ſpirit.

xxv. Theſe men doe gyue to man in dede that thynge which is his properlie that he is the bondeman of ſynne that is to ſaye of concupiſcence except he be made fre of god

xxvi. They do geue vnto the holye Goſte that whyche is due to the holye Gooſte, that is to ſay, boeth to thynke, to wyll, & perfourme that thynge whyche is good, and ſo they do geue to God, not vnto man all vertu, power and glorye.

xxvii, The founders of free wyll are the founders of merites and of the iuſtice of worckes as they call it..

xxviii, Thoſe men whyche do ſtabliſhe mannes merites, and the iuſtice of worckes, do deny and treade vnder the fote the iuſtice and merites of Chriſte.

xxix. Chriſt only & not our filthy iuſtice & own rightuouſnes hath merited to vs the fauour and grace of God and eternall iuſtice.

xxx. The confirmation of our captiuitie and bond wyll is the confirmatiõ of the merites of Chriſt, and of the iuſtice of God, by him, beynge the contempt of the vnworthy rightuouſenes of our worckes.

xxxi. I do not deny that a mã ſhoulde do good workes bicauſe it is neadful that a faythfull man ſhould be alway wel doyng, and neuer to be idle that he maye declare and teſtifie hys fayeth by his worckes. For a true faith is neuer idle, but ſpreadeth abrode in good worckes, whyche are the teſtimonies & wytnes of our fayeth,

But I ſaye that a faythful man doth not

xxxii. truſte nor geue confidence to hys worckes & therfore not to him ſelf nor to hys own wil.

xxxiii. The patrons and defenders of frewil cã not receiue and take the worde of God ſimply, ryghtlye and in hys kynde, for the free wyll of manne and the worde of God are contrarye.

xxxiiii. He that defendeth the contrarye muſte neades vnderſtande the ſcriptures as they ought to be. For in thys defect he ſwarueth not from the worde of God.

xxxv. No manne can ſaye in the ſpirite of God that the wyll of man is fre.

xxxvi. No manne can wyth a pure herte thynke that the wyll of man is bonde, but in the holy ſpirite whyche ſpeaketh in hym and worketh a Godlie loue and deſyre of the knowledge of the veritie of Gods worde, rather then curiouſe reaſoninge.

xxxvii. For he whych is of that opinion that the wyll of man is fre, doeth ſo much miniſhe & plucke frõ the mercy and merites of Chriſt, as he doeth permit and geue to the ſtrength of mans wyl whych is cõtrary to the holye ſpirite.

xxxviii. He that is of the contrarye opinion doeth geue nothynge to the ſtrengthe and wyll of man, but altogyther to the mercye of God and gratiouſe fauoure of Chriſte, whych fauour and mercye thorowe Chriſte, in whom they do beleue, the fayethfull do obtayne. And in ſo doynge they do confeſſe the Lorde Jeſu Chriſte as they oughte to do geuynge to hym onely the prayſe of our iuſtification and redemption, whiche thynge they can not do but in the hulpe Goſte.

The ſumme and finall conclution of this xxxix. matter is, that the defence of fre wyll is the begynnynge the rote and fundation of peruers ſectes of men of all impietie and wyckednes, of all hypocriſie, and counterfayted holines of al abhomination & the very ſtabliſhinge of Antechriſt hys ſinagoge.

The contrarye opinion is the well and xl. fountayne of all vertue, of iuſtice and ryghtuouſnes, of grace and fauoure thorow Chriſt onelie, and the kepe of knowledge of all Godlye and holſome doctrin. Wherin the Lorde continue vs to his onely glory & praiſe for euer.

Finis.

Nicolas Leſſe.

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